

# The Expositor and Current Anecdotes

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## THE DYING OF WAR

RUTHERFORD WADDELL, M. A., D. D., DUNEDIN, NEW ZEALAND.

[This sermon was awarded the first prize of \$25 by Mr. H. C. Phillips, secretary of the Lake Mohonk Conference on International Arbitration, other prizes awarded being \$15 to Rev. J. G. Hall, of North Carolina, and \$10 to Rev. O. C. Bolman, of Illinois. The \$50 thus awarded was contributed by the Editor of *The Expositor*, as the result of his attending the Mohonk Conference last year. A large number of Peace sermons were preached, and some of them were printed in local papers before being offered for the prizes. The date of the Mohonk Peace Conference this year is May 14 to 18. It would be very appropriate if pastors would preach on peace on May 18 or May 25, the Sunday preceding Decoration Day.—Ed.]

If one surveys the present only, the Christian message of "peace on earth" which sounded in our ears a little ago has a somewhat grim ironical ring about it. Yet, in spite of all, I believe the dying of war is steadily advancing. To realize this we must not only look at the present. We must look at the past. We must think of what war has been, and of the place it occupied among the nations that are gone, as well as of what it is now, if we are rightly to estimate the advance which has been made. In the first place, there was a time when war was considered the serious, and in fact, the main, business of life. Military conquest was the condition of national existence. The fighting man was the chief man of the state. Perhaps the sanest head of Greece was Aristotle. Well, Aristotle says that Greek "might make war on peoples who were unwilling to be enslaved, as hunters chase wild beasts." When Virgil began his great poem, with "*Arma virumque cano*," he struck the keynote of that ancient world. Arms were first, and the man was only of consideration in as far as he could use them.

Second, prisoners used to be tortured and killed. The Red Cross on the battle fields of today show the immense distance we have traveled away from these ancient barbarities.

Third, in ancient times, the end of war was to cripple and crush the enemy. Any means for this purpose were justifiable. Hence the use of poisoned weapons, and other cruel death-dealing engines. The state that would resort to these methods today would be outlawed amongst civilized nations. The doctrine of Edmund Burke is the accepted one among civilized nations. "Wars," he says, "are not massacres, but the highest trials of might. The blood of men shall never be shed save to redeem men. All else is crime and curse."

Fourth, it is hardly possible for us to conceive of the cruelties that were the common accompaniments of ancient war. We need not go back to pagan times to learn these. One has only to read, say, "*Motley's History of the Dutch Republic*" to learn of them.

Read, in Schiller's "Thirty Years' War," what the historian says of the story of the sack of Magdeburg. "A murderous scene now arrests us, for which history has no language, and poetry no pencil." Pictures of this kind are as frequent as they are fearful throughout the Dark Ages. Two curses of those times were: private wars, and the wager of battle. These have been abolished.

Unfortunately it has too often happened that that institution which represented the Prince of Peace on earth, the Church, was responsible for much of the bloodshed of these ages. In his history of the "Renaissance in Italy," Mr. J. A. Symonds tells a significant story. It is to this effect:—He was once staying in a little country town in Lombardy. Wandering into an old antiquarian shop, he looked about among the flotsam and jetsam of the place. The owner opened a door into a bedroom, and produced without parade a delicate wooden crucifix. It was twenty inches long, and shod at the end with brass. The Christ was roughly hewn in reddish wood, dyed scarlet where the blood streamed from the five wounds. Over it was an oval medallion, from which smiled softly down the Madonna. "As I held it in my hand," says Mr. Symonds, "I thought perhaps this has been carried to the bedside of the sick and dying. Preachers have brandished it over conscious-stricken congregations. Monks have knelt before it. Criminals have kissed it on their way to the scaffold. The owner gently remarked, 'I bought this cross from the Frate when the convent was dissolved here.' Then he bade me turn it round, and showed me a small steel knob fixed into the back between the arms. This was a spring. He pressed it, and lower and upper parts came asunder. Holding the top with my hand I drew out as from a scabbard a small steel poignard concealed in the thickness of the wood behind the agonized Christ. What had been a crucifix became a deadly weapon in my hand, and the rust upon it in the fading light looked like blood." What a history lay hidden in that crucifix, also what a symbol! The poignard



within the cross, the instrument of death masked behind the symbol of love and life! That has been all too true in the past. The Dark Ages were largely ages of religious wars, of wars waged in the motives or to further purposes of Ecclesiasticism. But, although the church has too often had its skirts splashed with blood, yet, no other institution has done so much to mitigate the horrors of war, and spread the spirit which destroys its power. Take, for instance, that remarkable development of the religious spirit, "The Peace of God." It is hardly possible to exaggerate the sanctifying and subduing power which it exercised.

But the first great work which aspired to lay the foundation of International Law was that of the celebrated Dutch Publicist, Hugo Grotius. It was published in 1625, and has probably contributed more than any similar work since to "the dying of war." Grotius in this work urges with consummate ability such reforms as an abolition of enslaving prisoners, the humane treatment of neutrals and of all in battle who yield, the sacredness of the property of those who are non-combatants, the cessation of the pillaging of cities and towns and the violation of women.

What Grotius thus contended for has now been won. Of two other great reforms for which he argued, one is almost achieved; the other is in process. The former is privateering. After long effort the Treaty of Paris in 1856 declared privateering abolished by the contracting nations. The other point in which Grotius was before his age was arbitration.

It has not made the headway we might desire, but it is slowly going into operation. And there is no doubt whatever either of its rationality or its practicability. We have outlawed the duellist, and we refuse to permit people to settle their disputes with fists or pistols on the public streets. Some day it will be thus with nations.

But we feel how true still are Robert Buchanan's words, though they were meant to apply to the era of Napoleon:

O'er eyes and lips

Burnt the red hues of Love's eclipse.

Beneath his strong triumphal tread

All days the human wine press bled,

And in the silence of the nights,

Pale prophets stood upon the heights,

And gazing through the blood-red gloom

Far Eastward to the dead Christ's tomb,

Wailed to the winds.

Yet Christ still slept,

And o'er His white tomb slowly crept

The fiery shadow of a sword.

Christianity recognizes war as a fact, but never as right. It is compelled to deal with human nature as it finds it. Christianity takes human nature as it is only that it may transform it into what it ought to be. And how does it do that? It acts in regard to war as it acted in regard to slavery. It issues no direct command against it, but it lets loose a spirit and a life, which cuts its roots and it will wither away. It seeks to take the great qualities of character which the soldier's profession develops and turn these into other channels. The camp, the battlefield, evil though they are, do yet train and cultivate

some of the noblest faculties of men. Patience, endurance, courage, loyalty, prompt and unquestioning obedience—these and such like, the military training draws out as perhaps no other training does. Well, Christ comes and says, "Follow me—take these faculties that war develops, and instead of using them to destroy your fellows, use them to save and educate them—instead of using them for kingdoms that perish, use them for this kingdom of mine which is righteousness and joy and peace in the Holy Ghost." War is the Devil's trump card. It is the very flame of hell, flying loose through the earth. Now observe how Christ defeats this enemy of his and ours on the field of his chieftest and chosen triumph. He inserts himself (to adapt some words of Canon Scott Holland) into the red heart of war. He lays hold there of these faculties which war has developed, endurance, fidelity, courage, obedience, patriotism, self-endurance, etc. He takes these, purifies them, draws them off from their base end—slaughter and carnage—and turns them into new channels of grace and beneficence. And so there emerges the Christian hero—the soldier saint.

Christianity startles us sometimes, with its military talk of marching legions and all the paraphernalia of the camp and the battlefield. Christ would thus say to us, "Come you, who are itching for the fight or thrilled by the noise of battle; come do not be afraid to follow me. I can talk your language, I can offer you all that you thirst for in the ventures and violence of war. You wish to develop your manhood to the highest, you wish for some contest that will engage your chivalry, your courage, your daring, your dauntlessness, then enter on the war to which I summon you and you shall have them all. Enlist under this flag, volunteer for this warfare. Do that and you will need all the nerve and chivalry and endurance and valor that are now poured out on the blood-stained battlefields of earth." This is the attitude of Christ toward war. He would destroy it by providing an outlet for it in nobler directions and to loftier ends. Alas! my brothers, is it not because our Christian warfare is so shrunk, and feeble, and comfortable, and prosaic, and unheroic that we have failed so largely in our efforts to make wars cease? Is it not because there is so little about our life and our religion that can appeal to the daring, and the romance, and the passion of the young and fresh hearts, that the fiery forces of romantic manhood rush to find an outlet for their energies through the red gates of war? And where are we, if we do not realize as, St. James says, that wars and fightings come out of the lusts of men, and if a supreme soldierly effort be not centered on getting these lusts and passions tamed and renewed? We are where we find ourselves at this moment—reduced to the necessity of piling up armies and guns, and fleets; spending millions upon millions to defend us from foes abroad. I am one of those, a few and feeble number at this moment, who believe that this is all wrong, that the way to gain peace is not to be prepared for war, but to believe that Christ did actually mean what he said, "Blessed are the peace-



makers," and that when we are struck on the one cheek we should not strike back. I know that will sound ridiculous to the vast majority of the world. We shall be told that if we are to act on that principle, no empire would endure a year. Well perhaps not, but what then? What if a nation which professedly acknowledges Christ as King may have to give its life for its testimony? Are not these words of the late Dr. MacKenna of England worth pondering? "The thought has pressed on me that if England is to fulfil her noblest destiny she may be called to be a sacrificial nation. And I have had the dream that the sacrifice might be in the cause of peace. If England in the plenitude of her power should lay down every weapon of carnal warfare; should disband her armies, call her fleets off the sea, open her ports and trust for her continued existence only to the services she could render to the rest of the world and the testimony she would bear to Christ, what would happen? I do not know. It might be that Christ would declare that the purpose of such a sacrifice is sacrifice, that the example would be enough, and that the nation would be living and strong in the gratitude of all peoples. But if otherwise, what then? Such a martyrdom would quicken the conscience of the world."

The greatest gift the hero leaves his race is to have been a hero.

Say we fail, we feed the high traditions of the world, and leave our spirit in our children's breast.

Is this not the teaching of the vision of the suffering nation—the suffering servant of Jehovah in that 53rd of Isaiah? He is despised and rejected—sneered at and trampled upon—but yet at the end of the day, what is he? It is to him the arm of Jehovah, the might of God is revealed. He is the conqueror. He sits at last on the throne of power and the nations are at his feet. Turn and look at the fulfilment of this on the cross. What is the meaning of that sacrifice? "Put up your sword that is not the way I am going to win," so Jesus told Peter. He could call twelve legions of angels. But he did not—that was not his road to victory. No. He let evil do its worst upon him, and it did, and it fell back splintered and shivered, as the waves fall back broken into fragments from the iron-bound coast. The sword-girt empires are all vanished, but the Cross leads the generations on. "I am sure that so long as the vision of a martyred nation appears absurd and impossible there will never be a Christian nation. And until the advocates of peace firmly apprehend that a nation, as a man, martyred for Christ's sake may be within the counsels of God, their advocacy of the establishment of his kingdom will lack its final inspiration and its victorious appeal." But I know well those who hold this view are "a little flock." The world everywhere seems to be drawing further and further away from such a conception. It is disowning the Lordship of Christ, and is compelled thereon to trust more and more to the lordship and security of fleets and armies. Well, wait a while, and what then? Then Armageddon. Then what Christ calls the fulfilment of the times of the nations. What does that mean? It

means the end of the present Gentile dispensation. The end of the Jewish nation came with the overthrow and sack of Jerusalem. And Christ says that is a type. It is a type of how the Gentile times shall be fulfilled and closed. It is a terrifying prophecy; but he would be a bold man, who would deny that the signs of today are pointing ominously to this dread issue. Peace shall come; Christ is pledged to that. And it seems that it may come, as the summer earth has won it through flame and storm, through agonies and overthrows. It may have to come as it has often come in the past. As Whittier says:

Not as we hoped, in calm of prayer,  
Not the message of deliverance came,  
But heralded by roll of drums,  
In waves of battle-troubled air.

Midst sounds that madden and appall  
The song that Bethlehem shepherds  
knew,  
The harp of David melting through  
The demon agonies of Saul.

Not as we hoped, but what are we?  
Above our broken dreams and plans,  
God lays, with wiser hands than man's,  
The corner stones of liberty.

## WAR'S WASTE IN THE BALKANS.

The total number of troops, including all able-bodied males over sixteen years of age, that the Balkan Allies could put on the field last October was only about 850,000. Nearly 100,000 of these men have been killed or have died of their wounds or of disease, during the past five months. The comparative loss in this country would be about 8,000,000. What that would mean here is almost beyond conception. Yet not merely must the loss of men be considered. The countries are overwhelmed with debt. For the past quarter century every effort of the governments has been concentrated on preparation for the supreme task achieved in this incomparable conflict. During the past few years Bulgaria, Greece and Serbia have been spending from a seventh to nearly a quarter of their annual budgets for military and naval purposes.

The war has cost the Allies about \$300,000,000—nearly four times the combined annual budgets—in direct cash outlay, in addition to the enormous loss of earnings involved in requisitioning a people's services for six months. That the Allies will be able to get any sum even approximating this as war indemnity from Turkey is entirely out of the question.—Benjamin C. Marsh, in the American Review of Reviews.

## VERY SELECT.

Dr. Blank spoke, in a recent sermon, of "the sad funeral procession" which followed Abel to the grave. An irreverent woman in the audience nudged her companion and whispered: "Not such a large procession, but very select. None but the first families."





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DEEPER AND DEEPER—WHAT WILL THE HARVEST BE?

### PRACTICAL PEACE PROGRESS.

War in the Balkans; pressure for increased armaments; England and the United States at odds over Panama tolls; Japan stirred by the California land bill; the arbitration treaties of 1911 abandoned; the 1912 Nobel Peace Prize not awarded. Surely there seems ground for cartoons depicting the dove of peace with scant plumage and the Hague peace palace bristling with bayonets.

But it is less than fifteen years since the first Hague Conference marked international recognition of the peace movement, and fifteen years is a very short time in history. The wonder is that so much, not so little, progress has been made.

The object of the peace movement is to diminish the waste of life and wealth involved in war and preparations for war, by the gradual substitution of whatever institutions may be necessary, not to do away with patriotism, courage, virility, but to utilize them in healthful productive competition. Disputes between nations, as between individuals, are inevitable, but the method of settlement needs reform. Individuals no longer kill each other as a regular means of adjusting differences. It should be made unnecessary for nations to do so.

Workers for peace are not opponents of reasonable armaments. Most of them seek and receive the co-operation of military and naval men, who thoroughly understand and are intelligently interested in the advantages of doing away with war.

Unreasonable increase of armament is properly opposed by many who regret that even in this country the navy alone costs the average family about \$7.50 per year.

As for the present conditions referred to: The Balkan war and continuing armaments are instructive reminders that war cannot be banished after only a few years of Hague Conferences and Courts; England and the United States will soon celebrate a century of diplomatic victories over many questions more serious than that of Panama tolls; Japan's good faith carried her through a school question as delicate as the land bill controversy; the failure of the treaties of 1911 does not alter the existence of the very good treaties of 1908; and if the Nobel committee failed to find a man who rendered conspicuous service in 1912, thousands were content to do ordinary work, effective if not spectacular.

### VERY COMPLIMENTARY.

"Well, Father Brown, how did you like my sermon yesterday?" asked a young preacher.

"Ye see, parson," was the reply, "I haven't a fair chance at them sermons of yours. I'm an old man now, and have to set putty well back by the stove; and there's old Mrs. Smith, 'an' Widder Taff, 'n' Mrs. Rylan's darters, and Nabby Birt, 'n' all the rest setting in front of me with their mouths wide open, a-swallerin' down all the best of the sermon; an' what gits down to me is putty poor stuff, parson, putty poor stuff."



# Illustrations from History

REV. S. A. MORSE, D. D.

## The Creation of a New Humanity.

Isa. 65:17-25; Matt. 13:31-33; Isa. 2:2-4;  
Rom. 13:8-10.

The story of "man's inhumanity to man" is a painful reading, but it is a necessary lesson to study. A glance at some of the cruelties of history will help toward the assurance that Christianity is really creating a new humanity, that the world is growing better, if it seems to be but slowly.

**A Chinese Case.**—In the seventeenth century, A. D., while the Manchus were struggling to establish their authority over China, there arose a leader in the West who called himself Si Wang, that is, King of the West. His cruelties were monumental, even among a people proverbially cruel. He hated literary men, and so he resorted to treachery to secure the destruction of all scholars within his domain. He invited them to come to his capital, and when 30,000 had assembled, he ordered them all to be massacred. He put to death 3,000 of his courtiers merely because one of them happened to omit one of his titles. In the massacre of Chentu it is said that 600,000 persons perished. Being told that a Manchu army was coming against him he resolved to destroy all of the women in attendance on his army. He ordered his followers to follow his example, and when Si Wang slew his own wives, his followers did likewise, and that day 400,000 women were slain.

**Spartan Inhumanity.**—The Helots were the serfs, or slaves, of the Spartans. Perhaps they were the original inhabitants of the country who had been subjected by the Dorian invaders, and whose numbers were often increased by captives of war. These poor creatures were treated with great severity by their masters. They were whipped every year to keep them in mind of their servile state; they were obliged to wear a distinctive dress (clothes of sheepskin, and a cap of dog's skin), and to get drunk as a warning to the Spartan youth. When they multiplied to an alarming extent, they were often massacred with the most barbarous cruelty. On one occasion 2,000 of them, who had behaved bravely in war, were encouraged to come forward to be emancipated, and were then most treacherously put to death. The Spartans organized, as often as necessity seemed to require, secret service companies (*crypteia*) of young men, who went abroad over the country armed with daggers, and assassinated many of the unfortunate Helots, selecting as their especial victims the strongest and most vigorous of the oppressed race.

**A Gaulish Penalty.**—Caesar tells us that among the Gauls, when the call to arms went forth, every man of the required age was expected at the muster, and the last comer was tortured to death in the presence of his comrades as a lesson against backwardness.

**"Bulgaroktonos."**—This was the title given to the Emperor Basil II, at Constantinople. Its meaning is "slayer of the Bulgarians." The second Bulgarian kingdom had been established under the brave and able Samuel. Basil

came to the imperial throne in 976. He realized that this Bulgarian kingdom at the gates of his capital menaced the existence of the Empire, and so he determined upon their subjection. The struggle went on for some thirty-eight years, ending finally in the emperor's complete success. The decisive battle was fought in 1014, resulting in the total defeat of the Bulgarians. Basil followed this victory by an act of atrocious cruelty which covered his name with lasting infamy. He put out the eyes of fifteen thousand prisoners, leaving a single eye to the leader of every hundred, that he might conduct his wretched companions to their master. Samuel, the Bulgar king, went out to meet the returning host and was overpowered by the horrible sight, and fell down senseless, and died two days later.

**Rome's Cup At Her Own Lips.**—Imperial Rome came to drink to the dregs the bitter draft of spoliation and cruelty which for ages she had put to the lips of others. One of the earlier tastings of her own bitter fate Rome had in the treatment accorded her emperor, Valerian. On the plains of Mesopotamia, the old Roman met the Persian army under its king, Sapor. The Roman emperor was compelled to make an unconditional surrender. The Persians robbed the imperial captive in the imperial purple, then compelled him to stoop and play footstool for his conqueror, who put his foot upon the prostrate neck when he mounted his horse. For seven years every conceivable indignity was heaped upon him. At length his eyes were put out and he was flayed alive, his skin tanned, died red, and stuffed, and this object was preserved for ages in commemoration of Persia's triumph over imperial Rome.

**"Good Old Times in Milan."**—"We find individuals," writes John S. C. Abbott, in his *History of Italy*, "who say that old times were better than the present. Contemplate 'good old times' in Milan in the early part of the fifteenth century, under Giovannia, duke of Milan. His chief enjoyment was to see his bloodhounds tear down the victims he exposed to their rage. His huntsmen fed the hounds on human flesh to make them efficient in tearing to pieces their prey. The prisons of Milan were emptied that the duke might enjoy this sport. On one occasion when several gentlemen of Milan had been torn to pieces by his hounds, the innocent, helpless son of one of these gentlemen was thrown into the arena. The dogs, sated with blood refused to fasten upon the poor child, when the duke himself drew his sword and ripped open the bowels of his victim kneeling before him and crying for mercy. These facts are authenticated beyond all possible doubt. The friends of this child assassinated the duke." No wonder.

**An English Chief Justice.**—Imagine the English nation tolerating a George Jeffries on its seat of justice to-day! "As judge at the city sessions," says Macaulay, "he exhibited the same propensities which afterwards, in a



higher post, gained for him an unenviable immortality. Already might be remarked in him the most odious vice which is incident to human nature, a delight in misery merely as misery. There was a fiendish exultation in the way he pronounced sentence on offenders. Their weeping and imploring seemed to titillate him voluptuously; and he loved to scare them into fits by dilating with luxurious amplification on all the details of what they were to suffer."

But the supreme torturer of the ages is the Spaniard. We are familiar enough with the horrors of the Inquisition, and the hellish deeds of the Duks of Parma and his followers, under orders of that most pious and most dastardly of all who ever wore a crown, Philip II of Spain; but we are not sufficiently familiar with the doings of the Spaniards in this New World. Cortez and Pizarro—we know of them, but there were thousands like them scattered about in every part of this rich field which an inscrutable Providence permitted to fall into the hands so red with blood, to be the victims of hearts that knew no pity. The story of Spanish occupation of America is a story that devils might read to be made jealous of their vocation. Thank God, it is all over—or nearly so. It is day-break everywhere. Instances of cruelty there are occurring here and there in Christian lands, but they are the exceptions and not the rule. We have passed onward. The heaven of Christ is doing wonders. What it has done in the past gives right to hope that at length the whole lump of humanity will be leavened.

"Say not thou, 'What is the cause that the former days were better than these?' for thou dost not inquire wisely concerning this."

### THE CHURCH A CURB ON CRIME.

The testimony of Judge Lewis Fawcett, of Brooklyn, to the power of the church in curbing crime is a pretty satisfactory answer to those who are harping upon the present day ineffectiveness of our churches. Judge Fawcett says: "Approximately 2,700 cases have been brought before me in my five and a half years' service on the bench. During all this time I have never had to try a man who was at the time of the alleged offence, or ever had been, an active member of the church."

A Chicago judge who has tried many divorce cases says that rarely, almost never, were the parties to the divorce suit active church workers.

Recently a certain hater of Roman Catholicism in a factory town said that if he could have his way he would close the Catholic Church, where hundreds of Poles and Slovacs worshipped. Whereupon his friend said, "Then you would have hell here in six months."

The fact is the Christian church quite sufficiently justifies its existence to the nation merely as a preventive of crime, a barrier against relapse into barbarism, a police agency in preserving order, a preservative of common virtue and decency. The church is the wall which holds the race from falling back into primeval habits and criminal instincts. There is as much truth as picturesqueness in the habit

of calling those towns "holes" where there are no churches and several saloons.

Most of our respectable, attractive communities of high moral tone are so because the church of Christ is there. Our beautiful towns are what they are, instead of being hotbeds of vice, drunkenness and crime, because the church is there. Church members are not usually criminals, whatever else they are. Neither are all non-church members criminals, but the vast majority come from their class. If any town is not predominantly Christian, crime would make it impossible as a home. The church is a better form of burglar insurance than the insurance companies. It makes the streets safe for our daughters. If every man were in the church it would save most of the expenses for police, judges, lawyers and courts.

Crime now costs us \$700,000,000 a year. It would cost us ten times that if there were no churches. It would cost us hardly any of that if all were in the churches. Really, the man who is living in our crime-free, respectable towns and does nothing for the church is living on charity. He is profiting from the church's curb of crime, but is giving nothing in return.

### A PSALM FOR SUNDAY NIGHT.

HENRY GEKELER.

I.

The day is done!  
Full of exhausting toil  
It was: I beaten oil  
Brought for the temple light  
To show Christ's love and might;  
Can lamp show sun?  
Has aught been won?

II.

'Tis sweet to feel  
The weariness and ache  
Of toil for Thy dear sake,  
And sweeter still to know  
Thy strength through me can flow,  
The sick to heal,  
Thy love reveal.

III.

Could I be sure  
I did not choke thy stream  
Of love, nor yet blaspheme  
When I thy name confessed,  
My very pain were rest,  
My cross t' endure  
Would joy secure!

IV.

Dear Lord, forgive  
My ill that taints thy good,  
Makes thee misunderstood;  
Though I have poorly wrought,  
To souls thyself hast bought  
Thy blessing give,  
Cause them to live.

V.

My doubt is o'er!  
A gracious master sent  
Me forth; I trusting went,  
Nor bargained with my Lord  
For sign or for reward;  
I'll serve him more,  
Work, wait, adore.

Indianapolis.



# Misunderstood Scriptures VII.

WILLIAM EVANS, MOODY INSTITUTE, CHICAGO, ILL.

1 John 3:8, 9. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose was the Son of God manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

It would be impossible to tell how many earnest souls have been plunged into deep spiritual darkness by reason of a certain erroneous interpretation which has been put upon these verses. They have been understood as teaching that whoever commits a sin is of the devil; that whoever sins has never really been a Christian, for if a man has really been born of God he will not, indeed he cannot commit sin. Is it any wonder that honest souls, sensitive to sin and the will of God, have been plunged into despair by such teaching? Who is there, no matter how long a time he has been a Christian, or how good a Christian he may be, who has not sinned since he became a child of God, and that not once, or twice, but many and many a time, and not always unwittingly either? The experience of the best Christian, therefore, should cause us to suspect that such an interpretation is contrary to the truth. While it would not be a safe thing to do to judge the Scripture by our experience, still it is equally unwise to ignore Christian experience in the interpretation of the Bible. Luther's threefold rule for the understanding of the Scripture was **prayer, meditation, experience**. We shall not go far amiss if we adopt the maxim of the German monk as our own.

The key to the understanding of these verses lies in the tenses of the verbs used. The words "committeth," "commit," "sinneth," are in the present tense in the Greek, and denote **continuous action**. What these verses teach then is not that a man who is begotten of God cannot commit an **act**, a single act of sin—for that would be contrary to universal Christian experience—but that a true Christian will not, indeed, cannot live in a **state** of sin. The true test of Christian character does not consist in the inability to commit an act of sin, but in the quick agony of repentance afterward, which repentant act makes it impossible for the one confessing the sin to live any longer therein.

The Apostle Peter, in his second epistle (2:20-22), sets forth very clearly the difference between a Christian who may be overtaken in a momentary act of sin and the man who lives in a continual state of sin. He says: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Peter's

meaning is something like this: The difference between the man who is a Christian and the man who is not is the difference between the habits of a sheep and of a sow. It is the nature of the sheep to be clean; the sow loves filth and dirt. If a sheep should fall into a mud puddle it would not stay there, but at once get out and in same way cleanse itself. With the sow it would not be so; it would lie down and go to sleep in the mud—it feels perfectly at home in the dirt. So is it with a Christian—he may be overcome by an act of sin, but he cannot live in a state of sin. The text says, "He cannot sin," which, translated literally, means, "He cannot be a sinner," that is, he cannot live in a state of sin.

**Epistrophe**, to turn, to turn again, to turn about, is unfortunately rendered in the passive in Matt. 13:15; Mark 4:12; Luke 22:32; Acts 3:19; 28:27. In all these places it should be translated in the active voice as in the Revised Version. Much erroneous theology is built on the erroneous rendering "be converted." Sometimes the word means "to return."

In the English of King James' time "conversation" was used for behavior, or manner of life. So this word is likely to be misunderstood in our common version. Two words, **politeuma** and **anastrophe**, are rendered "conversation." The first has in it the idea of citizenship, and "citizenship" is the rendering of the Am. Rev. in Phil. 3:20. The idea of citizenship is embraced in the meaning of the verb in Phil. 1:27 and Acts 23:1, in which the renderings are "manner of life" and "live" respectively. **Anastrophe** means behavior or manner of life. In Heb. 13:7; Jas. 3:13; 2 Peter 2:7, it is rendered "life." But the manner of life is under consideration. Still another word, **tropos**, is once rendered "conversation" in the common version, Heb. 13:5.

It means generally "manner" and here literally "turn of mind." As it is awkward to produce this in a translation, the American Revision practically omits the word in giving a somewhat free rendering of the sentence: "Be ye free from the love of money."

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## OUTLINE FOR FUNERAL ADDRESS.

(Continued from page 520.)

go speedily. In a little while the day will close and friends of earth will come in from their toil, they will cross the river and be forever in the Father's house.

**IV. It is worth while.** If we could find in this world an island home, to which we might go and live in happiness a hundred years, free from sickness and sorrow and disappointment and pain and death, how willingly we would dispose of all we have and hurry to that land. But no such spot can be found the world around, but just over the river there is such a home. If men would give up all this for a hundred years of such a life on earth, is it not worth while to pay the price in service and toil and sacrifice, if need be, to have the life that is promised; not for a hundred years, but forever?



# Spiritual Beauty

REV. J. H. JOWETT, D. D., NEW YORK, N. Y.

Text: "Moses wist not that his face shone."  
Exodus 34:29.

Spiritual beauty is loveliest when it is unconsciously possessed. Self-conscious virtue is lean and uncrowned. Moses has been closeted with God. The glory of the Lord has been poured upon him, bathing him in unearthly brightness, so that when he returns to the mountain-base his countenance shines like the light. The same transformation is effected every day, and by the same means. Spiritual communion alters the fashion of the countenance. The supreme beauty of a face is its light, and spiritually makes "a face illumined." The power of a beautiful spirit makes many a plain face lovely. The face of Moses was transfigured by the glory of the Eternal.

I. But Moses "wist not that his face shone." That is the supreme height of spiritual loveliness: to be lovely, and not to know it. Surely this is a lesson that we all need to learn. Virtue is so apt to become self-conscious, and so to lose its glow. Take the grace of humility. Humility is very beautiful when we see it unimpaired. It is exquisite with the loveliness of Christ. But there is a self-conscious humility which is only a very subtle species of pride. It is possible to boast of our humility. There are men and women whose only source of pride appears to be their modesty. How often we meet with men who, when requested to do some service, immediately hoist the flag of their humility, and declare that they are of the humble sort, and prefer to keep in the shade. Yes, but humility takes the lowest place, and does not know that her face shines. Pride can take the lowest place,

and find her delight in the thought of her presumably shining face. Self-consciousness always tends to sour humility, and to pervert it into pride. "Moses wist not that his face shone."

II. Take another example, the grace of philanthropy, or charity, as it is commonly called. Charity is a lovely adornment of the Christian eye, but if charity be self-conscious, it loses all its charm. The Master says that true charity does not let the left hand know what the right hand doeth. Observe, the counsel is not merely—do not sound a trumpet before thee! It is not merely—not talk about thy giving to thy fellows! Charity is a far more exquisite grace. The counsel is this—do not talk about thy giving to thyself. Do not let it be done in a boastful self-consciousness, or its beauty is at once impaired.

III. It is even so with the whole shining multitude of virtues and graces. No virtue has its whole strength and beauty until its possession is unnoticed by its owner. When we wear a virtue consciously, it argues that the virtue is unfamiliar to us, just as we walk self-consciously in a new and unaccustomed dress. Virtue must wear the garment of humility as unconsciously as we breathe. Our faces must shine, and we must be unconscious of the glory!

And so it is that the problem shapes itself thus—we must become so absorbed in God as to forget ourselves. We cannot gaze much upon God's face and remain very conscious of ourselves. "We all, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory unto glory." Contemplation brings transformation. "He will beautify the meek with salvation." Let us lose ourselves in God.

## Outline for Funeral Address

P. H. WELSHEIMER, CANTON, O.

Josh. 1:11. "Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land, which Jehovah your God giveth you to possess it."

**Introduction.** In the Corinthian Epistle, Paul tells us that the life in Egypt and the wilderness march were an example for us. The wilderness through which Israel marched for forty years represents our Christian pilgrimage. Between the wilderness and Canaan lay the Jordan, typical of the river of death. Canaan is a type of heaven.

I. **The march to Canaan.** The wilderness was not their home, and they knew it. The giving of the manna, the absence of seed time and harvest spoke eloquently of this fact. Their thought was of the land across the river. They had their joys and their sorrows, their successes and failures, their lights and shadows, just as we have today. This world is not our home. We are but pilgrims pitching our tent as for a night. The tolling of bells, the rolling of the funeral car across our streets, the flower-strewn graves, the vacant chairs, all point to the fact that this earth is not our home.

II. **The Canaan home.** They longed for the Canaan home; they knew what was in

store for them. Caleb and Joshua had been there. They had brought back clusters of grapes. They told wonderful stories of the prosperity of the land, of her walled cities, cultivated fields, springs of water, all awaiting them. It was the land wherein their fathers had dwelt; it was the land God had prepared for them. We know that much awaits us across the river. One came from that country to tell us of treasures that await us. Jesus said, "In my Father's house are many mansions, etc." In Revelation, John tells us that in that home there shall be no sickness, nor sorrow, nor death; that all tears shall be dried; that night shall never appear.

III. **The joy of the crossing.** No tears were shed by Israel when they left the wilderness march, because all were going together. That which makes death saddest often, is not the fact of our going out, but is because we are leaving others behind us. If everybody could move out of the flesh into the glorified body at the same time all tears would be dried, and where now there is weeping, there would be shouts and laughter. It is absence that brings grief to the heart; but what a home-coming it will be! The years

(Continued on page 519.)



# METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

Again we come to the month of Children's Day plans. The church's greatest asset is her children and in these later days we are learning its meaning.

Not long ago we heard a Methodist layman who is at the head of one of the largest Sunday Schools in the Pacific Northwest say that next to the church the Sunday School is the most important organization in the world. He was quite right.

He further stated that religious education and training of the young is of more real permanent value than the ordinary revival methods used. These are facts that every minister should ponder in June if at no other time in the year.

The editor hopes that his readers may have the best month in all their experience and that this beautiful season of the year may bring the sense of the presence of God as at no other time.

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We are in constant receipt of letters of appreciation from our readers for the help they have gotten from this department. It is a pleasure to know that the material presented is useful. We gather it with some difficulty, and without the co-operation of our brethren would find it still more so. This is a clearing house for successful plans and it can be made even more valuable if more of our readers would mail us samples of their printed matter and send us accounts of their work: Put us on your mailing list, brethren, and send everything to Rev. E. A. King, 4 South Sixth street, North Yakima, Washington.

## CHILDREN'S DAY.

The celebration of Children's Day comes, usually, the second Sunday in June. The program committee ought to be selected early, usually in May. It is doubtless best to have as chairman the superintendent of the Primary Department and the members of the committee ought to be those who are interested in the children.

Usually each denomination prepares its own special exercises and furnishes them free to schools and churches that will take an offering for the missionary work of the Sunday School society. The offering ought always to be made because in this way the children are taught to give.

In many churches the whole day is given over to the celebration. The pastor should preach a special sermon in behalf of the children. There are still a great many people in our churches who feel that the church exists primarily for the adult. If they only knew the possibilities that are wrapped up in child life, and how much it all means for the future of the church as well as for the Christian life, they would be much more willing to aid the work and provide the equipment for the school.

It may be of some help if we suggest the following books to the busy pastor. We have found them very helpful and commend them most heartily:

"The Training of Children in Religion," by George Hodges, D. Appleton & Co., New York.

"The Spiritual Life," by Geo. A. Coe, Eaton & Mains, New York.

"The Moral Condition and Development of the Child," by W. A. Wright, George H. Doran Co., New York.

"The Coming Generation," by William B. Forbush, D. Appleton & Co., New York.

"The Young People's Pastor," by Amos R. Wells, United Society of Christian Endeavor, Boston.

"The Young People and the Church," by Woodrow Wilson, LL. D., Sunday School Times Co., Philadelphia.

It will also be of interest to those who keep a file of the Expositor to turn to the following methods and suggestions already printed:

June, 1907, p. 416; June, 1909, p. 395, 397; June, 1910, p. 483; June, 1911, p. 490; June, 1912, p. 537, 549, 550.

From this material one ought to be able to obtain many suggestions. The value of such references is not in their immediate availability but in their suggestiveness.

## HAVE A CANARY CHOIR CHILDREN'S DAY.

Some churches have introduced the "Canary Choir" feature in the church at Easter when that day comes late in the season. It has also been used on Children's Day.

In a church in Portland, Oregon, the birds were a prominent feature in one such service. An account given in one of the newspapers said:

"A canary choir composed of a score of fluffy yellow songsters participated in the morning services at Pilgrim Church here today, and so great was the zest with which the birds entered into the spirit of the occasion that at times the voices of human choristers were drowned completely.

"Twenty cages, each containing a bird, were hung about inside the church auditorium. No sooner had the organ begun to boom than some of the canaries piped up, and when the choir began to sing the bird chorus became unanimous. The innovation was voted by the congregation a great success."

## HOW TO MAKE CHILDREN'S DAY A GREAT DAY FOR THE CHURCH.

REV. H. R. KELSEY.

First: Plan a service in which every part possible is taken by the children; let it be their service. Mass all the little folks in front of the congregation. Have flowers, flowers everywhere. Get every bit of starch out of the service except what is in the children's clothes. Make it a service full of the good cheer of childhood.

Second: Recognize the Cradle Roll. Start it at this time, if you haven't one, and announce its beginning and the charter members. Especially invite Cradle Roll parents to come and bring the babies and give them the best seats. Have a special exercise for them. Announce as many new members as possible and, at least, have all the babies brought forward to receive a flower. Such an exercise brings the very little children to notice. It pays mightily.



Third: If there are people of another race and language in the community, invite them especially, and notice their children. Let these children of foreigners give recitations in their own language. Exhibit thus your care for them and their children and watch their glowing faces and tear-filled eyes.

Fourth: Have the children brought for baptism. Make this a feature of the service. Parents will look forward and plan for it. This intensifies the spiritual impression of the day.

We repeat the fact that Children's Day can be made one of the great days of the year. It is if some of its manifold opportunities are used. Through its use the church may get herself into the affections of many hearts and homes which till then seemed closed.

## HOW TO DECORATE THE CHURCH FOR CHILDREN'S DAY.

How shall we decorate the church? This question is often asked. Some one has called Children's Day "Religion in Bloom," and, as in June the joyousness of life seems to bubble over, how can it be expressed better than in children's voices? So as the little folks speak in praise of Him who has made all things beautiful they should be surrounded with flowers. If Children's Day is celebrated the second Sunday in June the roses are generally in bloom and field daisies are to be had for the gathering.

To decorate a floral arch so that it will stay fresh for the day it is a practical idea to use chemists' test tubes. These come in one size, six inches long and three-quarters of an inch in diameter, and cost twenty cents a dozen. The test tubes may be suspended at the sides and across the top of the framework of the arch after it has been covered with leaf-green paper. Into these water-filled tubes put bunches of daisies or clusters of rambler roses or hanging vines.

The illustration at the bottom of the page is merely a suggestion for a decoration which might be extended from the edge of the pulpit platform to the inner side of the chancel rail. The idea is to produce in miniature the fields of our New England States, covered with brown earth and gray stones and dotted with little evergreen trees, daisies and buttercups.

In arranging the decorations place boxes of different sizes on the floor, and over them all lay brown or gray paper, such as is used by builders, indenting the paper to give the surface a "hills and hollows" effect. If they are possible to get, little scrub evergreens may be brought from the woods for decorations, or small Norway pines may be borrowed from your neighbors' front porches. Place pots of daisies and buttercups here and there and the decoration will be pleasing and natural-looking.

Children's Day is also called "Flower Sunday." Why would it not be a good idea to specialize in flowers, confining the decoration mostly to roses or daisies?—From "The Minister Social Helper."

## MORE ABOUT THE "BLACK PLAGUE."

In the Expositor for February, 1913, p. 284, and for March, 1913, p. 383, we wrote articles on the relation of the minister to the present modern movement in the interest of sex hygiene.

In the former article we called attention to the forward movement inaugurated by the City Commission of North Yakima, Washington. We have had numerous inquiries concerning the movement and the Health Department of the city has sent samples of the circulars to many cities and towns in the United States and Canada.

Any pastor could increase his usefulness by having copies of these pamphlets to loan to individuals or to clubs for use. He could render a splendid service to his community by placing these circulars in the hands of local city councils and health departments.

We, therefore, suggest that every pastor who is interested send two cents in postage to the Health Department of North Yakima, Washington, and begin to do something practical to eradicate "The Great Black Plague."

## A MODEL WORKING CHURCH.

Pilgrim Congregational Church of Seattle was organized as a mission by Rev. Edward Lincoln Smith fourteen years ago with forty-nine members. Today it has five hundred. During the first twelve years of its history it gave to benevolences \$92,128 and to home expenses \$112,991. Its missionary budget for 1913 is \$10,000. This is due very largely to the "Every member canvass," but its secret really is discovered in the pastoral leadership and in the splendid generosity of the laymen of the church.

When Dr. Smith first gathered his band of faithful people about him he laid down certain policies which the church should strive to follow. They were, according to the present pastor, Rev. Hugh Elmer Brown, (in an article in "The Northwest Church Life,") as follows:

(1.) Pilgrim should give as much for benevolences, as for home expense.

(2.) Pilgrim should raise all funds by voluntary subscriptions, made annually, avoiding fairs, sales, etc. as financial feeders.

(3.) Pilgrim should be a centrifugal, not centripetal, strong in her fellowship with other churches, helpful in every brotherly way toward other Congregational bodies of the city and state.

(4.) Pilgrim should regard herself as in a special sense a training station for Christian service, doing everything possible to hold before the eyes of youth the noble fascinations and satisfactions of the ministry and other vocations of direct religious work.

(5.) Pilgrim should seek to be a genuine democracy, with no clique and no oligarchies, but with regular rotation in offices and with direct primary nominations for those offices.

These are principles calculated to develop an efficient membership in any church. It is of interest to note what Mr. Brown says about the Sunday School:

"The Sunday School has an exceptionally high enrollment of boys, especially of high school boys. Over 60 high school boys are enlisted, and it is not uncommon to find 40 of these boys actually in the classes. The boys are organized into a separate department of their own; have their own opening exercises, superintendent and staff of teachers specially qualified to lead.

"Mr. W. H. Lewis is the Nestor of the boys' work. For years he has brought to the service of the Sunday School his own unique, electrical masculine leadership and the prosperity of



this department today is easily traceable to his work. He is in the semi-annual habit of swooping down upon the boys and carrying them off to his Eagle Harbor for the week end.

"Pilgrim gymnasium presents a lively scene on week nights when various groups of boys come together with their leaders for a veritable medley of indoor athletic stunts and games. Pilgrim tackles the 'boy problem' with vim and perseverance, although she prefers to call it 'the boy possibility.'"

There are two things evident in the founding and working of this church. Its leadership has been of the highest type both in the pastorate and among its laymen and its general membership has been loyal to the kingdom of God.

## HOW TO REACH THE AGED AND INFIRM.

REV. W. SANDS FOX, CHAPMAN QUARRIES, PENN.

There are in every parish, I believe, one or more persons who, because of old age, deafness, or infirmity of some kind, are deprived of worshiping with the congregation on the Lord's Day. They are lost out of the congregation.

I feel it is the duty and privilege of every true under-shepherd to destroy that apparent isolation and restore them again into close relationship with the company of God's children, of which band they are members and thus bring cheer and happiness to the lives of these dear old people.

With this object in mind the writer has been writing his Sunday morning sermon in full and giving a copy to each person thus deprived of worshiping in God's house. He, personally, takes this copy to each during the hour preceding the time of worship, so that they may have it for reading while the congregation is worshiping and hearing it.

The gratitude and sincere appreciation of these good people is ample reward for the extra work attached, were there no other. Further benefits accrue to the pastor practicing this, among them the constant inspiration that comes from these ministrations, also the discipline of careful writing of one's thoughts, adding needed touches to both style and English.

Further, it enables the pastor to win his entire people to himself and hold them in a way and manner he has long desired yet did not know just how it could be done.

## EXTENDING THE CHURCH CANVASS.

Rev. F. C. Viets, of Pittsburgh, Pa., writes a very interesting letter about how he successfully raised money for the salary and benevolences in a parish that had never adequately met its financial obligations.

He called his stewards together and with them divided up the list of members and started them out on a "face to face" canvass. The unique part of his plan is told in his own words thus:

"To each member was committed some definite work, by assigning to them certain streets, with the instruction that all members within their individual districts should be personally interviewed. There are always a number in every parish who are not practically affiliated with any church but who willingly show their appreciation of religious work by generous contributions to at least one church in their locality. These people were also included in the enumeration of con-

tributing forces and were commended respectively to the care of each steward."

## A SUCCESS IN SUMMER WORK.

A Protestant Methodist church on the South Side adopted an ingenious plan to keep up interest in its Sunday School during the summer. The keynote was a "Surprise Program" for the school every Sabbath.

The program for each week was assigned to a particular class or department of the Sunday School to devise some kind of special exercise to interest and benefit the cause.

Of course the plan would develop some degree of rivalry to see who could produce the best exercise, while the school soon came to look forward with curiosity and real interest to the coming treat. The result was that the attendance was kept up to the high-water mark.

## A NEW VISITOR'S CARD.

One of the most unique information cards we have seen came the other day. On one side are the words, "Visitor's Card," and places for date, name, address and church. On the reverse side is printed the following:

"Like many other organizations this church endeavors to keep a record or register of its visitors. We would like to know who our visitors are, and whence they come. If you have been interested enough to come to our church we feel we should be interested enough to try to learn who you are. We also keep a mailing list, so we may be able to inform our friends of our social occasions and other features in church life. Whether a resident here or just a visitor in the city, will you not kindly fill out the other side of this card, and drop in the offering plate or hand to an usher?"

Through one end of the card a little pencil is held by two holes punched through the cardboard. These little pencils may be obtained of the Anti-Saloon League, Columbus, Ohio.

## HOW A PASTOR MAY INCREASE HIS USEFULNESS.

Every busy pastor upon whom falls most of the detail work of the church, such as keeping up the membership roll, looking after the strangers, conducting the correspondence, preparing and mailing circulars, financial letters, etc., would welcome relief from such work.

We are in receipt of a parish letter recently sent out by Rev. Ross W. Sanderson, of Sandusky, Ohio, telling how he has been released from this sort of grind and his efforts and abilities greatly increased. We present it here because it may suggest to many pastors a way to make themselves more useful:

After expressing his thanks to the church for the help it has provided in paying a salary to one of the young women of the church to be his assistant, he goes on to say:

"I will be able to give over to my assistant a large portion of the details, which I have been following up as conscientiously as possible. Miss Bailey is bound to be increasingly valuable also in the parish work. It will be her business to be of any possible service to any of the organizations in the church; to look up strangers; keep track of shut-ins, illnesses, etc., etc.



"This will not lessen my value as a pastor, but will rather help me to be systematic in my rounds and will insure that I am kept informed of special needs. Miss Bailey will be in the office after all the services. If you have information to give me, just tell Miss Bailey; if you have a place where I ought to call, it will be safer to tell Miss Bailey. I am busy shaking hands with the throngs at the door; Miss Bailey can make an accurate note of the matter. (Unless you have tried it, you will have no idea how difficult it is to remember half a dozen things told you as the crowd hurries out.)"

Such a plan may be started by securing the volunteer assistance of some of the young people. In some churches the Christian Endeavor Society has a "Pastor's Assistance Committee" that renders excellent service.

We wish every pastor who reads these words would send 75 cents to the United Society of Christian Endeavor, Tremont Temple, Boston, Mass., for Mr. Wells' "The Young People's Pastor." It is brim full of actual accounts of how pastors have increased their power and usefulness through the volunteer ministry of young people.

A CARD OF SERMON TOPICS.

The following card was enclosed in the treasurer's quarterly statement so that each family in the parish received a copy. The little cut of the cross was obtained of the Woolverton Printing & Publishing Co., Osage, Iowa, from whom such helps can be obtained very reasonably:

SERMON TOPICS



Congregational Church

North Yakima, Washington

MORNINGS IN APRIL, 1913

- 20th "Why Join the Church?"
- 27th "Religious Education."

EVENINGS IN APRIL

- 20th "The Public Health."
- 27th "America for Christ," (*Missionary Concert*)

MORNINGS IN MAY

- 4th "Our Debt to the Hebrews."
- 11th "Mother's Day." Sermon by Mrs. M. R. Stuart.
- 18th "The Cost of Service."
- 25th "Art and Educational Ideals in the Home."

EVENING IN MAY

- 4th Book Review—"The Melting Pot," by *Israel Zangwill*.
- 11th Stereopticon Lecture—"Hoffman's Life of Christ." *Silver Offering*.
- 18th Book Review—"The Call of the Carpenter," by *Bowch White*.
- 25th Memorial Service.

SERVICES OF STORY AND SONG.

A few years ago we published an account of a series of story and song services conducted by a Dr. Fritch in Billings, Mont. It became very popular among pastors everywhere.

We have received, recently, several copies of such services from Tullar-Meredith Co., of Chicago. They are gotten up beautifully with illustrations, story and music. Those we have are "General Booth," "Dwight L. Moody," "An Evening of Song and Story With Fannie J. Crosby," "David Livingstone," and "The Missionary Hero of Labrador."

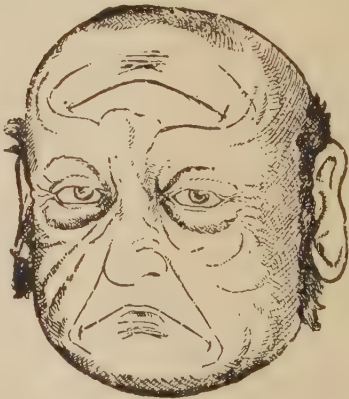
We do not know that these delightful programs are in any way connected with the article we formerly printed, but we do know that these pamphlets carry out the idea better than anything ever tried before.

In this connection we would like to call attention to "The People's Responsive Services" (antiphonal), issued by T. C. Cleveland, Salem, Mass. They are very interesting and useful Sunday evenings in the summer.

THE "THIRTY CLUB" PLAN.

We have just found the following card that was sent out to thirty young men. Each card was numbered and these words were printed on the back: "There will be just 30 plates set for 30 young men; you are invited to be one of the 30. A jolly good time is expected. Jokes are in order, and some one may have something to say. You will be missed if you are not there to take your place." On the reverse side was printed the following:

WHICH FOR YOU?



I DIDN'T GO

HOW YOU WILL LOOK AFTER THE SUPPER FRIDAY NIGHT

BURNING QUESTIONS.

Rev. Ernest Bourner Allen, D. D., pastor of the Washington Street Congregational Church, Toledo, Ohio, recently preached a series of Sunday evening sermons on Christianity and social problems that he entitles "Burning Questions." The following list will be suggestive to other ministers also:



Some Signs of Our Times.  
 Anarchy.  
 Racial Antagonisms.  
 The Saloon.  
 Labor and Capital.  
 The Public School.  
 Immigration.  
 Gambling.  
 Socialism.  
 The Twentieth Century City.

### SUNDAY EVENING SERMONS.

Rev. H. A. Jump has been giving a series of Sunday evening addresses on the general theme, "Builders of the New Social Order." The subjects are as follows:

Frederick Denison Maurice: "A Thinker of Brotherly Thoughts."

William Morris: "An Artist Who Would Redeem the Wage-Earner."

Charles Dickens: "A Reporter Who Awoke a Nation."

Karl Marx: "A Philosopher Who Studied Bread and Butter."

Charles Kingsley: "A Story-Teller and Trumpeter For Justice."

Henry George: "A Dreamer Who Set Men to Pondering."

John Ruskin: "A Rebel Economist With a Gentle Soul."

David Lloyd-George: "A Statesman Who Is Adding Heart to Politics."

Walt Whitman: "The Strange Singer of an Emancipated Humanity."

### A CHURCH FROLIC.

Once a year Fifth Avenue Church, Minneapolis, has what may be called a "Church Frolic," in which the whole parish takes part. The men don aprons and wait at the long tables about which a great church family gathers in jovial mood. Jokes old and new and all kinds of innocent fun abound amid such fellowship as only Christian people have a real right to possess.

Toasts and speeches are made by erstwhile sober deacons whose wholesome humanness keeps them in touch with young people who might otherwise be afraid of the office. The pastor himself has a proper part in this festival and does not thus lessen his remarkable ability for reaching people who should come into church relationship.

Altogether this innocent festival has a real and serious part in reaching new people and getting them in touch with the church. May not the social rooms of other churches find a mission in this annual good time?—*Exchange*.

### A GOOD TEMPERANCE PLEDGE.

Many pastors and Sunday School superintendents are coming to believe that it is worth while to secure the signing of temperance pledges by boys and girls. The following is the one being used by the International Association:

"That I may give my best service to God and to my fellow-men, I promise God and pledge myself never to use intoxicating liquors as a drink and to do all I can to end the drink habit and the liquor traffic."

The above pledge is a double-header. It requires us not only to abstain, but to fight. If the country is to be cleaned up and to remain

clean, the rising generation at the present time should promise to do all they can do to end the drink habit and the liquor traffic.

### THE PLAN OF SOCIAL SERVICE.

SAMUEL Z. BATTEN.

In the complete program of the Kingdom there are four chief items.

First: Evangelism; the winning of men into Christ that they may become like him in character.

Second: Missions; the announcement of the good news to every soul in the world.

Third: Education; the training of life and the development of man in body, mind and spirit.

Fourth: Social Service; the application of Christian principles to social life and the realizations of the Christian ideal in human society.

Social service embraces all those forms of effort for man's betterment which consciously and deliberately undertakes to improve living conditions and transform human society. It is thus the realization of God's will for man and the fulfillment of Christ's redemption purpose. Christian men are called to build a Christian community. Christianity will never have its perfect work till it is realized in a Christian society.

Each of these four items is necessary. Each is a vital part of the Christian program. Each is fully Christian. Each is essential in the work of the Kingdom. All of them stand on a perfect equality in value and importance. All of them are worthy of the sympathy and support of Christian people.

Different men, of course, have different talents and different callings. The evangelist should honor the work of the teacher. The social service should bid the evangelist God-speed. In a word each kind of worker should honor all other workers; and all should co-operate most heartily for the glory of God in the service of man.

### SUMMER CAMPS AND OUTINGS.

This is the season of the year for the planning for camps and outings. For those who are deeply interested and desire to know best things to do we suggest "Social Activities For Men and Boys," published by the Y. M. C. A. Press, New York, at \$1.00. There are 36 pages devoted to actual experiences and these are profusely illustrated.

In the *Expositor* for February, 1909, p. 207, there will be found interesting articles on the boy question. The August, 1909, *Expositor* contains articles on "An Indian Camp For Boys," in July, 1910, p. 538, we printed an article on "The Good Old Summer Time and the Boys' Camp."

### PLEASANT OUTDOOR SERVICES.

A congregation of about two hundred gathers each pleasant Sunday afternoon among the pines in Bleakie's Field, Hyde Park, for a union service. For many years the Baptists, Methodists, Presbyterians and Congregationalists have thus had a square look at each other in the open and in a friendly way compared pastors.

Each denomination conducts the service on two Sundays during the summer, the singing being accompanied by cornet or field organ. What are



the fruits of these out-of-door meetings, held near one of the city's main thoroughfares and amid pleasant surroundings? Apparently but few beside church people attend.

The policeman off duty, the street car conductor waiting for his time on, the Italian laborers dressed in their best and strolling about in groups, do not drop in to these meetings. Those who do attend, however, find a pleasant change from the church to the grove. It is refreshing to hear a vigorous preacher, with his feet upon Mother Earth, give his message to the group around him, for this seems to have been the way in which most of the Christian messages were originally given and received.—*Exchange.*

### A PRAYER MEETING PROGRAM.

Topic: The Ministry of Books.

Scripture: Eccl. 12:12.

Let the leader give some illustrations of the value of books, the struggles of some to obtain books, the way in which books have been a help and so on. Then, having made arrangements a week beforehand, let others introduce the following points:

1. Books I have read for instruction. One of two instances may be given of the advantage thus gained.
2. Books I read for companionship.
3. Books I read for inspiration; biographies, for example.
4. The book of books; what it yields me.
5. Reading aloud to the old folks and the blind.
6. The ministry of books in logging camps.
7. The value of books and magazines at sea.
8. Books that have made history.

### A NEW STEREOPTICON DEPOT.

It has always been difficult for pastors living in the Pacific Northwest to obtain a satisfactory assortment of stereopticon slides. Chicago is so far away that the express and rental charges have precluded the possibility of any but the large churches having access to Eastern supplies. From time to time we have in these columns told our readers where they could secure lantern slides.

We have recently discovered a new source of supply that will gladden many a pastor's heart. It is Weister Company, 375 Stark Street, Portland, Oregon. We recently rented a set on "How We Came by the Bible," and gave the lecture to a packed house. The slides were of the highest class and we recommend them to all pastors who use the stereopticon. Send to the house for a catalogue.

### THE EDITOR'S BOOKS FOR SALE.

The editor has twenty-four copies of his little book, "Helps to Health and Purity," that he will sell at fifty cents per volume postpaid. For five cents each, in postage, he will send "How to Live a Clean Life," "A Talk With Boys About the Use of Tobacco," and "The Rural Districts of the Pacific Coast." For a two-cent stamp he will send a copy of "The Evangel of Love." Address E. A. King, 4 South Sixth Street, North Yakima, Washington.

### SERMONS FROM PICTURES.

The following announcement was clipped from a metropolitan newspaper and shows how art can be used in preaching the gospel:

Sunday evening the pastor will begin a series of sermons on "Sermons From Pictures." Four great paintings have been selected, and small pictures representing these have been secured, which will be given to those who attend the services. The topic for next Sunday night will be "Seeking, Finding, Failing." Come and enjoy these services. "There's a place for you."

### CHRISTIAN LIFE CATECHISM.

Rev. Thos. H. Sprague, D. D., of the First Baptist Church, Troy, New York, has printed a useful little folder on "Hints on the Christian Life" for use in the Sunday School. The outline is given below and could easily be used in other schools.

We need to do more of this kind of work among the children of our churches and such a help as this is very welcome:

#### Hints On the Christian Life

#### 5. The Ordinance of Baptism

Matthew 3:13-17  
Romans 6:3-5

#### 1. What is a Christian?

Matthew 4:19  
1 Peter 2:21  
John 13:15  
Philippians 2:5

#### 6. The Ordinance of the Supper.

Matthew 26:26-30  
1 Corinthians 11:23-25

#### 2. How to Become a Christian.

John 3:16, 36  
Romans 10:10  
John 1:12

#### 7. The Church.

Acts 2:47  
Ephesians 1:22-23  
Hebrews 10:25

#### 3. Proofs of the Christian Life.

1 John 3:9, 14, 21  
1 John 4:12

#### 8. Things for Which to Strive

2 Peter 3:18  
1 Corinthians 13  
Matthew 28:19-20

#### 4. The Christian's Conduct.

John 5:39  
1 Thessalonians 5:17  
Galatians 5:13 (last clause)  
1 Corinthians 10:31

#### 9. Our Church Covenant.

(See Last Page)

### THE CALL OF THE COUNTRY TO YOUNG MINISTERS.

We are face to face, here, with the rural problem. With two splendid churches in rich valleys, without rivals, it is next to impossible to find suitable men for the places. One of the churches advertised for a pastor.

What is needed, we think, are young men with ability, tact, and stick-to-it-iveness to take such field even on a small salary and "work up" the field to a successful enterprise. This means that the young pastor should be a student of rural conditions, should believe in the country and its advantages, and should have constructive organizing ability.

It has been remarked by some one that the community needs nothing so much as a church to interpret life, to diffuse common standards of morals, to plead for the public interest, to inculcate unselfishness, co-operation, to uphold ideals, to stand for the supremacy of the spirit. And in the depleted town, with its shattered institutions and broken hopes, in the perplexity of changing times, in the peril of degeneracy, the church is the vital center which must be saved at any cost.

All this is true and the call comes today from the country church as from nowhere else to young men who are looking for places in which to spend their lives for Christ's sake. G. Walter



Fiske presents this urgent call in his admirable book, "The Challenge of the Country." (Y. M. C. A. Press, N. Y.)

### TWILIGHT COMMUNION SERVICE.

The First Presbyterian Church at Fort Scott, Kans., holds its regular communion service, during the summer weather, in the evening instead of at the morning service. On a card sent out by the session we find the following explanation:

"It will be remembered that our blessed Lord instituted this Sacrament in the evening, and it seems especially fitting that we should observe it at this time. The service will be held at 7 o'clock next Sabbath, the 7th. In His name we entreat you to be present at this memorial feast."

### BOOK LIST.

One or more books will be noted here each month. Only those that are of special interest to the minister will be considered.

"The Pedagogics of Preaching," by Thiselton Mark, published by Fleming H. Revell Co., New York, pp. 92, 50 cents.

This book helps the preacher to apply the modern psychological laws to his preaching. The author is a practical man, a teacher of young preachers and full of suggestions worth while. Every young preacher ought to have the book in his study for frequent reference. He should place it alongside of Jefferson's "Quiet Hints For Growing Preachers." (T. Y. Crowell & Co., N. Y.)

"Making Religion Efficient" and "Social Service" Y. M. C. A. Press, New York. These books belong to the "Men and Religion" set and their nearly 500 pages are packed and running over with facts, methods and experience.

### THE MOVING PICTURE IN THE PULPIT.

Gradually the moving picture is being introduced into the churches. The following newspaper item from Kansas City indicates the way it is being done:

At the St. Paul's Reformed (Presbyterian) Church last night, Dr. W. A. Rex, the pastor, stepped to the side of the pulpit, a big screen was unfurled and an operator in the back of the temple did the "preaching" by machinery.

As he turned the crank of the motion picture machine little children in the congregation, eagerly interested in the sermon, nudged their parents to ask questions, anticipated in comments by the pastor, while slowly before their eyes time was being turned back four thousand years.

And that marked the first time the motion picture screen in Kansas City ever has displaced the pulpit. But is not to be the last, Dr. Rex said, commenting upon the experiment.

"The Death of Saul," which was the title of the two reels we showed last," Doctor Rex said, "proved more successful than we had dreamed. Every one who was in attendance was delighted, and, I believe, profited by the lesson that was taught fully as much as any words I could have said."

There is no doubt about their usefulness. The chief difficulty is the cost of introducing them. Of course there is some prejudice against them just as there was against the use of the

stereopticon. That has largely passed now because the people have learned that the picture sermon or lecture can be made more interesting than the spoken address alone.

This is, in some degree, a blow at the average sermon, but no man can depend upon outside helps for the carrying of his message. The wide-awake preacher has nothing to fear from these machines any more than the solo singer has to fear from the phonograph.

The moving picture has great educational and religious possibilities. We recently saw "From the Manger to the Cross" in the moving picture theater. It was one of the most wonderful hours we have ever enjoyed. No language could ever convey the lessons or make the impressions that these wonderful pictures did. We should not condemn the moving picture theater, but rather encourage the managers to put on good reels.

The editor of the "Springfield Republican" in commenting on Rev. W. A. Rex's introduction of the moving pictures into his church said:

"He cannot, in all probability, get enough such pictures to make the innovation a weekly occurrence. But with the creation of a demand for them there will come the inevitable supply."

One of the newest inventions is the Edison Home Kinetoscope for sale by Williams, Brown & Earle, 918 Chestnut St., Philadelphia.



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# What Others Are Doing

## A NOVEL EVENING SERVICE. The Bible Newspaper.

Motto: "Go ye into all the world and preach the gospel to every creature."

Editorial: Heb. 1:10-14.

Observations from abroad: 1 Kings 5th chap. Nehemiah 4th chap., Neh. 2:11-20.

Contributed: Poem—Judges 5:24-31. Serial—Esther 6:1-11.

Home Circle: Psa. 127; Prov. 31:10-15; Ephes. 2:19-22.

Children's Corner: 1 Sam. 3:1-10; Mark 10:13-16.

Christian Life: Psa. 91 and 121; 2 Cor. 3:1-3.

Gems of Thought: Psa. 72:16; Prov. 22:1; Isa. 54:17.

Personals: Romans 16:22-27.

Law: Exodus 20:8-11.

Health: Psa. 103:1-5; 1 Cor. 6:19-20.

Temperance: Prov. 23:29, 35; 1 Cor. 10:31.

Fashion Notes: 1 Peter 3:3-4; 1 Tim. 2:9, 10.

Weather Indications: Matt. 16:2, 3.

Question Box: Job 9:2; Matt. 16:26.

Marriage: Gen. 2:21-24.

Births: Luke 2:10, 11.

Deaths: Gen. 5:5, 27; Acts 5:1-5.

Recipes: Prosperity—Prov. 3:9-10; Matt. 6:

33. Long Life—Psa. 34:12, 13. Rest—Matt. 11:28-30. Peace—Philippians 4:7.

Advertisements: Wisdom—Prov. 3:13, 18. Charity—1 Cor. 13:13.

If it is desired to use all the above references it may be necessary to make use of two evenings to render it in its entirety. Otherwise, the shorter passages may be used, and, with prayer and sufficient number of songs, be made about an hour's length.

The references may be assigned to those who read them distinctly.

If two evenings are used to render this service, the pastor or leader might offer a few remarks on some or all of the references.

Any pastor can vary the service to suit his own local needs.

H. E. Zimmerman,  
Mt. Morris, Ill.

## SUNDAY EVENING FUNERAL SERMONS.

An Iowa pastor, Rev. M. Stahl, has resorted to an unique method of arousing serious attention by preaching a series of "Sunday Evening Funeral Sermons." He realizes, as must every pastor, that in actual funeral services the life and character of the deceased are not to be given the test of a candid review. But in this series of sermons upon typical characters, he is not thus hampered, and can say what he thinks of the "deceased" and express an opinion as to the results of such a life.

This plan has proved to be well calculated to catch attention and compel serious thought. Some of the themes were as follows:

Funeral of a Moralist; of a Miser; of a Swearer; of a Boozier (devoting more attention to the saloonkeeper and license voter than the boozier); of a Cranky Church Member; of a Gossip, etc., etc. Such a plan is worth

trying. Many themes will readily suggest themselves.

## WIRELESS AND BOYS.

Rev. Horace E. Holtzinger, of the Fifth Street Methodist Episcopal Church, Philadelphia, has installed a complete wireless equipment on the roof of his church. The pastor was formerly in charge of the telegraph department of a daily newspaper. He understands all about the business. He will begin wireless classes for boys in connection with his church work, and as there are now very many amateur stations in the city, it is possible to throw out invitations broadcast to the boys and young men interested in the new method of holding conversation to come to church, or at least to come and view the wireless outfit.—Western Christian Advocate.

## A SUBSTITUTE FOR THE STERE- OPTICON.

At Plymouth Congregational Church, Joliet, Ill., the pastor, Rev. C. S. Bucher, has found a way to make sermons interesting, vivid and pointed, even though he lacks a stereopticon. The plan suggested was first tried on Child Labor Sunday. Books of photographic reproductions of actual conditions in tenement, sweat shops are easily obtained. These views were taken from the booklets and mounted on cardboard. A sentence or two of description was written on the mounting, giving the age of children, kind of work and hours of labor. When the sermon was about two-thirds preached, the pastor briefly described each picture. Then one set was passed down the pews on one side and a duplicate set of views passed down the other side. In seven or eight minutes all in the congregation had been brought face to face with the actual conditions and the sermon was finished impressively amid the undivided attention of the worshiper. There was no expense involved and the discourse made a strong impression. Children can cut out and mount such views for many sermons.—The Congregationalist.

## INVITATIONS.

Next time you print a card of invitation to church services have it imitate a railway pass, good for the month to all services in your church. Men will take them more readily and retain them longer than a stereotyped invitation.

Some pastors say that the usual picture of a church with no people in sight typifies a deserted church. They insist on having the steps filled with people, showing that the building is intended for use.—The Continent.

## CHOOSING A VOCATION.

Rev. Leon A. Losey, of Westminster Church, Auburn, N. Y., believes that boys should be brought up in a trade and that they should be given opportunity to select the one which most appeals to them. He has established a shop in the basement of his church to which boys are admitted after school hours, when they may work and play with typewriters, tele-



graph instruments, wire and wireless, printing press, shoe cobbling outfit and general electric devices.

"The expense is very light as compared with a gymnasium," writes Mr. Losey. "Any kind of room will do. Each boy furnishes his own carpenter tools. Lumber can be obtained from dry goods and grocery boxes. If there is a typewriter agency in the town, the agent is willing to rent rebuilt machines at a very nominal sum. It is good business for him.

"At first I let the boys try their hand at one thing and then another, until they naturally sift themselves into the kind of work for which they are best adapted. They are then encouraged to stick to it, by the offer of a prize for best results. This sifting process at the early age at which we admit the boys (9 to 12 years) may save them a great deal of time and trouble in after life.

"This plan gives the boys a new incentive to earn money, as they are expected to buy their own tools and boxes. A quarter is now valued for the useful tool that it will buy. Five cents never looks so large, as when a boy needs a pair of hinges for a box he is building and does not have the five cents.

"This sort of work wins the hearts of the parents. They not only know that their boys are safe, but appreciate the fact they are improving their time."—The Continent.

#### FATHERS' DAY PROGRAM.

"Our Father Who Art in Heaven."

Centenary Presbyterian Church,

Spokane, Wash.

Rev. Conrad Bluhm, Minister.

Wear the red rose if father is living; the white, if translated.

Piano Prelude ..... Home, Sweet Home

Coronation Rev. Edward Perronet, 1780

Hymn—All hail the power of Jesus' name.

Invocation ..... The Pastor

Responsive Reading:

Leader—Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.

Response—Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live; and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

Leader—My son, hear the instruction of thy father, and forsake not the law of thy mother.

Response—And thou shalt do that which is right and good in the sight of the Lord; that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers.

Leader—Children, obey your parents in all things; for this is well pleasing unto the Lord.

Response—And ye fathers and mothers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.

Leader—There were standing by the cross of Jesus his mother, and his mother's sister. . . . When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, "Woman, behold thy son!" Then saith He to the disciple, "Behold thy mother!" And from that hour the disciple took her unto his own home.

Response—For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.

Gloria ..... The Choir

Song ..... Home, Sweet Home

Scripture, Prayer, Announcements and Offer-

tory.

Hymn—By cool Siloam's shady rill.

Sermon.

Hymn—Jesus calls us, o'er the tumult.

Prayer and Benediction.

Hymn—God be with you till we meet again.

The father provides for the home; is priest for the family.—Conrad Bluhm.

I am just engaged in an efficiency campaign which is to cover seven weeks. We aim to enlist every member in some form of church work, to secure the attendance of every able-bodied member upon at least one service of the church each Lord's day, to have every teacher call on every child's home, to have the superintendent visit every teacher, to complete the subscriptions on our building fund, and above all to seek and save the lost, through the individual and organized effort of every department of the church.

We aim to get better results than from an evangelistic effort, with one-tenth the cost in money, but ten times the effort on the part of the membership.—O. C. Bolman, Pekin, Ill.

#### THE COMMON COMMUNION CUP FORBIDDEN IN CHURCHES.

A recent order issued by the Ohio State Board of Health regarding the use of the public drinking cup, prohibits the use of the common communion cup in church services.

The same or similar laws have been passed by other states, and it would now appear that the time is not far distant when the use of the common drinking cup, whether in church, school or other public place, will be against the law in every state in the Union.

For a number of years the prejudice against the common communion cup in church has been growing. Today, thousands of churches all over the country are using the individual cup service with the result that participation in this service has been materially increased by doing away with the very natural fear of contagion.

"Cleanliness is next to Godliness" and certainly the church is to be commended for adopting reforms that promote cleanliness.

United States Commissioner of Education Claxton has recently welcomed a party of twenty-two Virginia school children who were at Washington on a sight-seeing tour with money earned from their individual garden patches. They were accompanied by their school principal at Driver, under whose supervision their up-to-date farming has been done. These boys and girls know that intelligent farming brings in a cash return, for each student makes a profit of from \$25 to \$100 a year besides helping to work a school farm. Virginia is rapidly beginning to realize the importance of agricultural education to fit boys and girls for rural life.—Congregationalist.



# Novel Prayer-Meeting Plans

REV. H. E. ZIMMERMAN.

In increasing the attendance and interest at our prayer meetings, and in stimulating Bible study, the writer has found the following plans quite successful: The prayer meeting proper is made about three-quarters of an hour in length. Ten or more curious questions are then distributed among these present, who are supposed to get the answers to their questions from the Bible, and then report next time. Duplicate carbon copies of the questions are kept by the leader (generally the pastor), and the answers appended to this set of questions. The questions given out, of course, do not have the answers, but, instead, a certain number of chapters are mentioned somewhere in which the answers are to be found. To illustrate: "Who was condemned to death for tasting honey?" The answer is found in 1 Sam. 14:43-45. The chapters given to search through are 1 Sam. 10-15, indicating that somewhere in those chapters the answer will be found. It is advisable so to arrange these chapters that the chapter with the answer will not always come at the same place. The leader will use his judgment in the number of chapters given. Perhaps six or seven chapters would be the right number. While any kind of a Biblical question may be given out, it is the experience of the writer that only those that are of a curious or out-of-the-ordinary nature answer the purpose. Hence these are the only kind he uses. Here are a few sample questions: "Of what did the first wedding present consist?" "Who was the first negro convert to Christianity?" "What is the first recorded account of female government in the Bible?" "When and by whom were temperance societies first formed?"

These questions make the person think, and then, in searching for the answers, much collateral information is gained. This is not the highest motive for Bible study, we grant, but it is better than no study at all. At any rate, we have found that our attendance is much increased, and many come as much to get a question as for other reasons. The question has the effect of making them return in order to report on their question, and also hear the answers to the other questions. Some have even gone to their neighbor's houses and helped find answers to their questions. Now, where to find such questions? Many can be found in one's private reading of the Scriptures, especially if this matter is kept in mind. The Christian Herald has been publishing many such questions for some time in a column headed, "Do You Know Your Bible?" The writer gets his questions from a book entitled, "Curiosities of the Bible," published by E. B. Treat Pub. Co., New York City. This book came out in 1882, and may be out of print now, but may be gotten at second-hand book stores at times. There are several such books published. The book the writer has contains enough questions, enigmas, etc., to last a long time. Like all other plans, it will have to give way to something else later. Even the children come to prayer meeting to get their questions. Judgment must be used in assign-

ing questions. We give the hardest ones to the best Bible students, and comparatively easy ones to those whose knowledge of the Bible is rather meager. If we think certain kinds of questions would be of special interest to certain persons, we give them such questions. Unless the leader can remember the answers to all the questions given out, he had better take with him the duplicate sheet of questions with the correct answers. In case any to whom questions have been given can not be present to report, they are to bring their questions whenever they come or send them with some one. In this way none are lost.

Another plan is that of having a certain amount of time given to a discussion, say about one-half hour every four weeks. The question is given out four weeks ahead so as to give ample time in which to make preparation. Obviously the questions should be along the line of religion or morals. This discussion is conducted like debate, and, like all other contests, creates considerable enthusiasm. Many such questions would suggest themselves to an average pastor. The following are a few of the ones we have used: "Which is a greater test of character, adversity or prosperity?" "Is a falsehood ever justifiable?" It is surprising how much thought is often put on some of these questions. This plan appeals especially to the young people. In investigating these questions the pastor's library and extensive clipping system are freely used. This plan can be modified to suit the needs of every congregation. We have found that much good has been done by spending an evening in such a discussion. Besides, it affords variety, and that is the "sine qua non" in all church work, it seems. Perhaps a brief discussion might occupy the last fifteen minutes of any particular meeting, if the pastor does not feel disposed to give an entire evening to it. This plan could be very effectually carried out in a Young People's society also. From experience we can unhesitatingly say that these plans have been successful, and are worth giving a trial.

The following is taken from a church calendar and is a good suggestion for any pastor:

## "If You Bide A Wee."

"If after kirk you bide a wee  
There's some wad like to speak to ye:  
If after kirk you rise and flee  
We'll all seem cold and stiff to ye.  
The one that's in the seat with ye  
Is stranger here than you, may be.  
All here hae got their fears and cares,  
Add you your soul unto our prayers;  
Be you our angel unawares."

\* \* \*

## Tuppence.

A Scotchman asked an Irishman: "Why were half-farthings coined in England?"

Pat's answer was: "To give Scotchmen an opportunity of subscribing to charitable institutions."

# ILLUSTRATIVE DEPARTMENT

## The Habit That Chains Boys

H. E. ZIMMERMAN.

### Historical Sketch of Tobacco. (683a)

About 350 years ago Jean Nicot introduced tobacco into Europe. The word "nicotine" is derived from his name. Some years ago the French government made an appropriation for the erection of a bronze statue to Nicot, to be set up before the main government tobacco factory in Paris. This French claim to the introduction of tobacco into Europe is somewhat at variance with the general supposition that Sir Walter Raleigh first carried the weed across the water to the old country. Raleigh smoked his Virginia tobacco in the presence of Queen Elizabeth about the year 1585. Thirty-four years before this date, Jean Nicot, while French ambassador to Portugal, purchased some tobacco seeds that had been brought over from Florida, and sent some of them to France. A year later he presented some of the plants to Catherine de Medici, and together they smoked the dried leaves in pipes.

When tobacco was first introduced into Europe it was extremely unpopular. Urban VIII. and Innocent XI. issued decrees against it. A sultan of Turkey, in which country smoking is now almost universal, made it a crime punishable by the offenders having their pipes thrust through their noses. In Russia the noses of the smokers were cut off. King James I. of England, characterized smoking as "a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and, in the black, stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."

### Cost of Smoking. (683)

The cost of smoking is not so thoroughly understood until we are familiar with that surprising thing, the compound interest table. The financial side of the tobacco should receive attention for two reasons: First, the money expended for tobacco could be put to a much better use; and, second, habits of thrift and economy, formed while young, make no small part of a man's success.

Suppose a boy begins the use of tobacco at the age of ten years; suppose he spends five cents a day for tobacco until he is forty years of age; and suppose he could have received seven per cent compound interest for the money thus used; how much would this tobacco bill represent? Not less than \$1,723. But what adult smoker spends only five cents a day?

A business man expends  $37\frac{1}{2}$  cents a day for six or eight cigars. At the rate of interest suggested above, his total bill in ten years would be \$1,885.45. In twenty years, \$5,594.40. In thirty years, \$12,890.57.

A gentleman of New York City says he began to use tobacco at the age of twelve, and for some years after that he continued in the habit. Later, when he was using at the rate of six cigars a day, he resolved to break away from the habit. The  $37\frac{1}{2}$  cents he spent daily

for cigars he placed in a savings bank, receiving seven per cent interest on all his deposits. In one year he saved \$136.50. For fifty-nine years he kept this up and saved \$103,626.32. Let any one verify this calculation.

"Great as this saving has been," says this gentleman, "it is not to be compared with improved health, a clear head, and a steady hand at the age of 83."

Yet men will continue to smoke, live in rented houses, and even be too poor to take a church paper or properly support their pastors.

### The Deadly Cigarette. (684)

In Dayton, O., a young man twenty-three years of age died. He had been a cigarette smoker for seven years. A few days prior to his death he noticed that his body had become swollen, and lumps like great hives were forming over his person. He consulted a physician, and was told that it was the result of cigarette smoking—that it had seriously affected his heart and that he must stop the practice at once. But he continued to smoke and died. After he was dead the swelling subsided and his body dwindled away to almost a skeleton before it was buried. In all other respects he was an exemplary young man, and was earning good wages where he was employed.

### A Slave and His Death. (685)

A young man in Hagerstown, Md., died in terrible agony as a result of cigarette smoking. He was sick only a week, and a portion of the time was out of his mind and raved piteously for cigarettes. He had often smoked as many as 70 cigarettes a day. His first thought in the morning was a cigarette, and he went to bed with one in his mouth.

### Menace to the Army. (686)

Of habitual smokers of cigarettes who present themselves for enlistment in Uncle Sam's army not one in ten is found to have a heart sound enough to make its owner acceptable as one of Uncle Sam's soldiers. Dr. Benjamin King, of Philadelphia, who acted as examining surgeon during 1861-65 in New York, Pennsylvania, Ohio, and Illinois, says that the average rejections during those years did not exceed thirteen per cent. He attributes the large increase almost entirely to the cigarette habit.

### Business of Debauchery. (687)

A man in the cigarette business who claims to know, says that there are over \$12,000,000 worth of Turkish cigarettes sold in New York City alone every year. The billboard advertising of one brand alone costs \$75,000 a year. He says, "It's a great business and growing all the time. The big companies declare big dividends several times a year. This will continue as long as young fellows with from \$7 to \$12 a week are willing to give up \$1 to \$2 a week of their hard earned wages for the satisfaction of the weed."



### **Cigarettes Make a Dog Mad. (688)**

"Chute," the best-known dog in Evanston, Ill., recently went mad, and every policeman in the city was on the lookout for him, with orders to kill him on sight. For years he was a pet of the students of the university, and one of the many tricks they had taught him was to go along the street with a lighted cigarette in his mouth. But not long ago he began to act queerly, and bit several of the other dogs in town, and would not submit to being petted by the students any longer. His owner locked him in a room and sent for a veterinary surgeon. When the door was opened "Chute" managed to run out, but not till the surgeon saw him and pronounced him mad.

### **All Criminals Smoke. (689)**

Of 99 criminals confined in the Kansas City jail in the last six months, all but two were victims of the cigarette habit. The probation officer of the county reports that all of those boys who were induced to give up the cigarette habit were reformed, and after their release lived rightly and did well. Those who stuck to their cigarettes turned out badly, after their discharge.

### **Interferes With Work. (690)**

The Weather Bureau at Washington discovered not long ago that some of the men distinguished for prompt and thorough work were found to be growing careless. Investigation traced the cause to cigarettes. As a result, the smoking of cigarettes has been forbidden in the office, and smoking out of the office will be reported and will lead to stricter watch of the worker. In weather-bureau work it is highly important that the observer should have complete control of all his powers, and should be exact to the last degree. Hundreds of lives may be in his hands. A slight want of accuracy in taking the readings of the delicate instruments used may be disastrous. The failure to note a variation much less than a tenth of an inch in the height of the mercury in the barometer may determine whether the coming of a storm is detected, and whether due warning is given to sailors. For a man having such responsibilities, to dull his senses by any vicious habit, is little short of a crime.

### **Slaves Blacklisted. (691)**

The injurious effects of the cigarette is so well recognized today by business men that one of the first questions asked a young man who applies for office work is, "Do you smoke cigarettes?" Some of the largest meat packers and railroad corporations have interdicted the use of cigarettes by their employees, among the latter being the Lake Shore, Rock Island and Burlington roads.

In Detroit, Mich., at the request of the Twentieth Century Woman's Club, 69 out of 71 merchants willingly agreed not to employ a cigarette smoker. In Chicago, Montgomery Ward & Co., Hibbard, Spencer, Bartlett & Co. have issued orders prohibiting cigarette smoking among employees under 18 years of age—one notice reading "Under 21 years." The Chicago post-office issued the following notice to applicants for messenger service, there being 700 of them: "Only the best

equipped boys mentally and physically are wanted in this service, and under no circumstances will a boy who smokes cigarettes be employed." Post-offices in other cities have taken the same steps. The great Union Pacific and the Georgia Central railroads have also fallen into line. Mr. Harriman at one time said: "My company might just as well go to the lunatic asylum for its employees as to retain cigarette smokers in its employ." The superintendent of the St. Louis street railway said: "Under no circumstances will I hire a man who smokes cigarettes. He is even more dangerous on the front end of a car than a drunken man. His nerves are bound to give way at a critical moment. If I find a car beginning to run badly and getting irregular for any length of time, I immediately begin to investigate the man to find out if he smokes cigarettes. Nine times out of ten he does, and then he goes for good."

### **Evils of Tobacco. (692)**

Some years ago a call was issued from London to the scientists of the world to assemble for the discussion of whatever subject might be presented, every statement to undergo most rigid scrutiny. One member said: "Tobacco is not injurious. I have chewed it for fifty years, and my father for sixty years, without perceptible damage. All this hue and cry about it is nonsense." The actuary answered: "Step forward, sir, and let us canvass the matter thoroughly. How much do you chew?" "I chew regularly three quids per day, about this size," cutting them from his plug. One was given to a Russian, and another to a French chemist, with, "Please return their extracts."

Then the actuary said: "Will any young man, unaccustomed to the use of tobacco, chew this quid before the audience? Here are twenty dollars to any one who will."

A young man stepped forward. The audience was asked to scan his looks, cheeks, eyes and general appearance, before he took it, and closely watch its effects. He soon became pale from sickness, then vomited, and presently fainted before the assembly.

The extract from one quid was given to a powerful tomcat. He flew wildly around and then and there died. The other extract was placed on the tongue of a premium dog, which uttered a yelp, leaped frantically and then lay down and died in a few moments.

These facts are recorded in the most scientific repository of this age, in a volume which cost \$20 a copy. They cannot be controverted.

### **Tobacco Stunts. (693)**

A few years ago at Yale, in a class of 147 students, it was found that in four years' time the 77 who never used tobacco surpassed the 70 who did use it over ten per cent in gain in weight, 24 per cent in increase in height, and 27 per cent in growth of chest girth. At Amherst it was found that during the four years' course the non-users of tobacco gained 24 per cent more in weight, 37 per cent more in height and 42 per cent more in chest girth, and 75 per cent more in increase in lung capacity.

A college class at Yale was divided into four sections according to scholarship. It was found that the highest section was composed almost entirely of non-smokers, and the lowest section almost entirely of smokers.

#### Smoking Polar Explorers Die. (694)

The Dean in the Law Department of Boston University says: "Students who are unwilling to give up the use of tobacco while in this building may withdraw, and the proper proportion of their tuition fees will be returned upon demand."

Lientenant Greely said of those who went with him to the North Pole, of the 17 of his men who died, all were smokers but one, and he died last. Of the 17 survivors, none were smokers.

The famous tight-rope walker, Blondin, never smoked, as he regarded tobacco as an enemy of his nerves. Even at the age of 75 he was able to perform wonders on the rope.

The French government, recognizing the deteriorating effects of tobacco upon the young, prohibits its use by students in the public schools. Tobacco dare not be sold to juniors in Switzerland. Boys found smoking in the streets are arrested and punished. Punishment is also meted out to those who sell them tobacco.

Chicag alone spends daily for tobacco \$50,000.

#### Dewey's Rebuke. (695)

On one occasion, while in a foreign port, Admiral Dewey ordered the heaviest hoisting-

tackle in the ship out of the hold, though no one could see any occasion for it, as there seemed to be nothing either to be taken on board or sent ashore. But when, after two hours' hard work, the tackle was ready, the Admiral ordered that large wad of tobacco, which had been thrown under one of the guns, be hoisted overboard and thrown into the sea.

#### Legend About Tobacco. (696)

The Arabs have the following legend about tobacco: The Prophet was walking in the garden, when he came upon a viper, stiff with cold. With compassion he took it up and warmed it in his bosom. When the reptile recovered, it thus addressed its preserver: "Oh, divine Prophet, I shall now bite thee."

"But why?" asked Mahomet.

"Because thy race persecutes mine, and tries to efface it altogether."

"But does not thy race, too, war against mine?" replied the prophet. "Why wilt thou be thus ungrateful, and forget that I have but now saved thy life?"

"There is no gratitude on earth," replied the viper. "Were I to spare thee, another of thy race would kill me. By Allah, I shall bite thee."

"Since thou hast sworn by Allah, I shall not ask thee to break thy vow," said the Prophet, as he held out his hand.

The reptile bit him, but the Prophet sucked the poison from the wound and spit it on the ground. And lo, there sprang up a plant, in which the serpent's venom is combined with the Prophet's mercy. Men call it tobacco.

## Round the World Illustrations

PAUL GILBERT, NAGASAKI, JAPAN.

#### The Colossal Result of One Man's Failure. (697)

1 Cor. 15:22; 2 Sam. 11:27; 1 Kings 12:16.

In certain Chinese records it is stated that at a date which corresponds with the year 61 of the Christian era, the reigning Emperor, Ming Ti, had a dream which, to his conviction, confirmed a declaration that had been made by Confucius five hundred years before that time, in which that philosopher foretold, "A sage having the true wisdom would be born in the West." On the strength of his dream and the prophecy, the Emperor sent an envoy to the West "to procure books which should teach this true religion." The imperial instructions were fairly explicit, but the envoy was loath to face the hardships and perils of the almost unknown country lying beyond the extreme western Chinese frontier, and went south instead of west, where he came in contact with Buddhism. Returning to his royal master with books, manuscripts and priests of the new religion, Buddhism became firmly established in China. Had the ambassador not failed in his duty because of the hardship involved and brought back Christianity instead of heathenism, the mind staggers to think of the far-reaching changes that would have been made in the world's history. Faithfulness to duties, small and great, may mean the fate of nations and civilizations. The Christian or Christians who led Sun Yat Sen to Christ have been in-

strumental in these recent years in stamping in a marvelous manner the Christian impress upon the mightiest nation of the ancient East. The issues of life frequently turn on exceedingly small pivots. Yours can never be unimportant.

#### Remarkable Generosity (698)

2 Cor. 8: 2, 3; Jas. 1:5.

Dr. Sun Yat Sen, speaking of his efforts to raise funds for the prosecution of the great Chinese revolution, says:

"All over the world, and particularly in America, the legend has grown up that Chinamen are selfish and mercenary. There never was a greater libel on a people. Many have given me their whole fortune. One Philadelphia laundryman called at my hotel after a meeting and thrusting a linen bag upon me, went away without a word. It contained his entire savings for twenty years."

#### Blind to Truth. (699)

1 Cor. 2:8, 14; John 1:5.

It is remarkable how obtuse the minds of some are to the preaching of the gospel. It is recorded that a man in a country meeting arose and left the house saying: "Why, this is like seeing a crow fly on a dark night and hearing an unborn baby cry."



**Animosity. (700)**

Jonah 4:4; Eph. 4:31.

An owl was perched on a high roof. Two men were to kill or knock it down. To make sure, one of these was to shoot an arrow from outside of the house, while the other was to throw a big stone from the opposite side. Result: The stone killed the archer and the arrow killed the stone thrower; but the owl sat still and winked her eyes.—Verbeck.

**All Are Sinners. (701)**

Psa. 51:4; Rom. 3:23; 1 John 1:10.

A missionary was one time preaching before a large Japanese audience, and, emphasizing the sinfulness of all men, quoted the Scripture which says that "there is none righteous, no not one." Immediately a man sprang to his feet and cried out: "What! do you mean to say that our Emperor, too, is a sinner?" Yes, the Emperor, the "Son of Heaven," and the commonest coolie in the empire; the privileged and the disinherited are all sinners, and desperately in need of Christ. Only Christianity, of all the religions in the world, has been brave enough to assert this fact.

**Why Japan Needed Christ. (702)**

Prov. 17:5; 22:2; Ex. 23:11.

"In the public bath houses, so carefully graded according to classes, one pool was for beggars and horses; while the common numeral term for laborers was the same as that for animals. Etiquette seemed to be the efficient substitute for both religion and virtue." This was the normal state of society when the missionaries came on the scene.

**Bread on the Waters. (703)**

Eccl. 11:1; Phil. 2:16; Mark 4:14.

About the year 1855, Murata, a brave, trusty Japanese officer in the employ of the Baron of Hizen, whose business it was to see that no student, hungry for western knowledge, should slip out of Japan by way of the English ships, while personally inspecting the means of defense and guard along the coast, saw floating on the water a little book which in type, binding and language was different from anything he had seen. After wary inquiries, he learned that the little book told about the Creator of the universe, Jesus, who taught his mind and truth. He thereupon started to find out about its message. Twelve years later, Murata and two others were baptized at Nagasaki by Verbeck—the first fruits of the gospel cast upon the water, literally, and used by the Providence of God.

**Why We Dislike Folk. (704)**

1 Jno. 4:8; Acts 15:38; 2 Tim. 4:11.

Sitting in the Mitre Tavern one night, Dr. Samuel Johnson, turning to his friend, Oliver Goldsmith, said: "Goldy, d'ye see that chap that just sat down? I hate him!"

"Hate him," exclaimed Goldsmith; "why, bless my soul, you don't even know him!"

"Ah, that's just the point," replied Johnson, "if I knew him I'd love him."

**Henry Varley. (705)**

Heb. 13:6; Isa. 8:13; Acts 4:13.

What a man of prayer he was! Not long,

protracted periods, as some have known. But ever—always, about anything, everything, it was as natural to him to pray as to breathe. How splendid his courage in rebuking sin in the world or in the church! What fearless denunciation of the evils so rampant today! It is worth telling how, as a young man just started in business, he went to an annual meeting of the West London Auxiliary of the British and Foreign Bible Society, where the chair was to be taken by one of the big London brewers. All the neighborhood were there and just as the secretary stood up to read the report, he rose in the meeting to ask the question: Who was the chairman? Mr. ———, M. P. Was the gentleman he whose name appeared over scores of public houses open on Sundays all over London? He was. Did the society think it fitting that a gentleman engaged in such traffic should preside at one of its annual meetings? He sat down. How the audience cheered. The platform was silent. But the society never made a like mistake again.

**Christian Unity. (706)**

Eph. 4:3; 1 Peter 3:8; Rom. 12:5.

Two great banks in Chicago had closed their doors and a great crowd of people, pale and excited, stood about the buildings while the newsboys harried their feelings by lustily reciting the catastrophe that was altogether so well known. But Marshall Field and other financiers got behind those banks and guaranteed every dollar to the depositors and the credit of Chicago arose all over the world. The churches must federate and stand by one another in the great work of the kingdom.

**A Happy Eternity. (707)**

1 Jno. 1:12; Rom. 6:23; Luke 18:30.

It is told of "Rabbi" Duncan, the quaint old Professor of Hebrew in the New College, Edinburgh, that once, when his students assembled after the Christmas vacation, he met them with this salutation: "Many will be wishing you a happy New Year at this time: Gentlemen, I wish you a happy Eternity."

**A Counterfeit "Mona Lisa." (708)**

1 Cor. 3:11; Jno. 5:39; Heb. 13:8.

A stranger called at the British embassy in Paris last August with a picture that he declared he had been charged by a person in London to restore to the Louvre by means of the British ambassador. The latter communicated with the French minister of the interior, who sent experts to examine it. The director of the Louvre museum stated, however, that it was not the "Mona Lisa," though it certainly was an admirable copy. Only one painting, the original, can ever satisfy the French nation for its great loss. We want no counterfeit Christ—the "inner creations" of theologians, critics and dreamers. The Christ of the word of God alone satisfies.

**Work, God's Blessing. (709)**

Deut. 5:13; 1 Thess. 4:11; Gen. 3:19.

Drs. Sargent and Greene, physical directors at Harvard University, lecturing to cultured Boston audiences, declared that housework was almost as beneficial to the physical frame

as golf, riding, or walking. "Sweeping with a large-handled broom," said Dr. Sargent, "if the broom be used on both sides, so that both arms are used in the same way, furnishes an admirable means of developing the chest and shoulders. Kneading bread is a specific for a finely-shaped forearm, and an hour's work with the washboard is equal to similar efforts with chest weights as a developer of the upper arms, the back and the shoulders."

#### **A Proud Mother. (710)**

Prov. 14:34; Prov. 16:12; Luke 1:6.

When Governor Brewer was elected to his high office some one conveyed the news to his mother. "Isn't this the proudest day of your life?" they asked her. "Yes, I'm happy," she answered, "but I was just as happy when my boy joined the church." The story of the mother's remark got in the papers. On the day the legislature convened, a representative arose and addressing the body said: "Gentlemen, I have been investigating the truth of this little story that has been going the rounds, and find that it is true and I arise to move a resolution commending that wise remark of the honored mother of our Governor to the young men of this commonwealth."

#### **Marking the Heart. (711)**

Eph. 4:1; Titus 2:4.

Down East a workman in felling and chopping up a tree discovered in the heart of it an initial that had been cut there by a woodsman when the tree was a mere sapling. Layer upon layer had grown over it, but there it had remained until the heart was laid open after many years. The things we say and do and are, make their impression on the boys and girls we touch, to remain with them through the years. Will they be helpful or harmful?

#### **Roman Catholic Ethics vs. Protestant Ethics. (712)**

Matt. 16:6; Rom. 2:13; Gal. 5:22-24.

A reader of the "Southern Cross" has stumbled upon a well-known passage in one of Cardinal Newman's lectures, in which he admits, and seems to condone—under certain conditions—a divorce betwixt religious rites and homespun honesty. "A feeble old woman," he says, "first genuflects before the Blessed Sacrament, and then steals her neighbor's handkerchief. She kneels because she believes, she steals because she does not love. How merciful a Providence it has been that faith and love are separable, as the Catholic creed teaches." It is true that Cardinal Newman did write those words, and the fact proves how subtly the plain fundamental sense of right and wrong may be numbed or distorted by a mechanical religion. It may comfort our correspondent to read what Professor Peabody in his last volume, "Jesus Christ and Christian Character," says of this particular passage: "This divorce of faith from love," he says, "of religion from ethics, of prayer from pocket-picking, appears to the modern mind unthinkable. It seems to propose a religion with an end, but without a beginning; with a top, but with no bottom; in the air, but not on the

ground; a separation, not alone of faith from works, but of religion from common sense, of the character of God from the character of man; and one turns with a sigh of relief from a system of theology which is consistent with larceny, to a code of ethics which begins with honesty."

#### **Mercy and Judgment. (713)**

Heb. 10:31; Jno. 3:36; Heb. 9:27.

A pathetic story is told of Dr. Johnson, who was found by a friend despondent and ill, and was urged by way of comfort "not to forget the merits of our Redeemer." "Madame," said the strong-brained old man, "I do not forget the merits of our Redeemer; but my Redeemer has said that he will set some on his right hand and some on his left."

#### **The Message of the Commonplace. (714)**

Acts 11:9; 1 Tim. 6:6, 8; Mark 13:34.

A correspondent in the "Guardian" tells of a small rectangular piece of glass which he has had in his possession for some years. To all appearance, it is clear glass, but when breathed upon there is revealed on its surface this beautiful message: "Before your breath evaporates from me, I will remind you that the best things are the nearest, the breath in your nostrils, the light in your eyes, the flowers at your feet, the duties at your hand, and the path of God just before you. Then do not grasp at the stars, but do life's common work as it comes, certain that daily duties and daily bread are the sweetest things of life. Good-bye!"

#### **Increased Drunkenness. (715)**

Joel 1:5; Amos 6:6; Luke 21:34.

An increase in drunkenness during 1911 is recorded in a Blue Book on licensing statistics in England and Wales for last year, just issued. The figures rose from 161,992 in 1910, to 172,130 in 1911—a growth of 10,138, or 6.26 per cent. The highest percentages of increase in counties were in Westmoreland (34.3) and Carmarthen (2.6), and of decreases Rutland (27.8) and Merioneth (24.2). In county boroughs the greatest percentage of increase was at Canterbury (94.4), and of decrease at Chester (32.8) and Preston (27.0).

#### **Convinced. (716)**

1 Peter 1:4; Prov. 23:21.

A learned professor was asked to determine scientifically whether or not alcohol was injurious to the system. He tried it on a kitten. The instinct of the animal rebelled against the experiment. The professor poured a little of the liquor mixed with milk down the kitten's throat each day. After ten days the kitten stopped playing, it stopped growing, it took no interest in keeping its fur clean like the other kittens, it lost all energy in getting after mice, it showed no dislike for dogs. It would neither work nor play, all energy and enterprise were lost. It was just a little dirty, drunken animal. I wonder why the professor made the experiment; he could have seen the same thing hanging around any saloon. Why degrade a perfectly good kitten?



**Prayer. (717)**

Jas. 5:16; Luke 18:1; Acts 12:5.

"If your minister is to work effectively, you must pray for him during the week. His success is your concern, even more than his; for if he preaches effectively, it will enlarge your knowledge of God, enable you to apprehend God's will more clearly, open up to you new fountains of spiritual strength. I have come to the conclusion, for a very long time, that if ever I preach a sermon that seems to have any special power over the conscience and spiritual life of my own congregation, it is because people in the church have been especially praying for me and my work during the week. What success I have is theirs rather than mine. Never find fault with a sermon you may hear, if you have not been praying earnestly during the week that your minister may be filled with the Holy Ghost."—Dr. R. W. Dale.

**GERMANY REALLY MAKING SOCIALISTS.**

The German government has made an extraordinary demand for appropriations to its war

department, with a view to a large increase of its army. The estimate is \$250,000,000 for immediate expenditure, and an annual increase of \$50,000,000 to the army budget. The Balkan war with its possible effects upon the peace of Europe is one pretext for the increased armament. But a more potent factor has been introduced as a stimulus to German patriotism in the form of the suggestion that France is strengthening her army and alliances for the purpose of recapturing Alsace-Lorraine. The German Socialists are opposed to any enlargement of the military forces of the empire, and this heavier taxation results in increasing their numbers.

If ministers exchange occasionally, why should not teachers of large Bible classes imitate the good idea? We hear of such an exchange recently in Oklahoma City between the leaders of two large classes of men. The practice is quite common there and contributes much to the general interest of the classes. One of the teachers instanced above, by the way, is superintendent of the public schools.

## Miscellaneous Illustrations

REV. H. E. ZIMMERMAN.

**A Perfect Man. (718)**

Eph. 4:13; Jas. 3:2; Col. 1:28.

A race of God-like Americans, perfect in face and form, and intellect, is proposed in a book recently gotten out by Professor Scott Nearing, of the Wharton School of the University of Pennsylvania. "Supermen" is the name he would give to the creatures of an ideal race. Three things, according to the professor, are necessary in order to produce super-men and a super-race: First—Eugenics, the science of race culture. Second—Social adjustment, the science of moulding institutions. Third—Education—the science of individual development.

If the Christian makes the Word of God his constant study he will have all the science of right living he will need to know to become a perfect man in Christ Jesus. His spiritual attainments will make him a super-man indeed, one above his fellowman in all that contributes to a perfect Christian character.

**Lost Opportunities. (719)**

Matt. 19:22; Acts 24:25; Gal. 6:10.

How many, in all climes and in all ages, call regretfully to mind the thousand golden opportunities forever lost! The lesson is beautifully taught in the following Indian legend:

There was once a beautiful damsel upon whom one of the genii wished to bestow a blessing. He led her to the edge of a large field of corn, where he said to her: "Daughter, in the field before us the ears of corn, in the hands of those who pluck them by faith, shall have talismanic virtues, and the virtue shall be in proportion to the size and beauty of the ear gathered. Thou shalt pass through the field once and pluck one ear. It must be taken as thou goest forward, and thou shalt not stop in thy path, nor shalt thou retrace a single step in quest of thine object. Select an ear full and fair, and according to its size and beauty

shall be its value to thee as a talisman."

The maiden thanked the good genius, and then set forward upon her quest. As she advanced she saw many ears of corn, large, ripe, and beautiful, such as calm judgment might have told her would possess virtues enough, but in her eagerness to grasp the very best she left these fair ears behind, hoping that she might find one still fairer. At length, as the day was closing she reached a part of the field where the stalks were shorter and thinner and the ears were very small and shriveled. She now regretted the grand ears she had left behind, and disdained to pick from the poor ones around her, for here she found not an ear which bore perfect grain. She went on, but, alas! only to find the stalks more and more feeble and blighted, until in the end, as the day was closing, and the night coming on, she found herself at the end of the field without having plucked an ear of any kind. No need that the genius should rebuke her for her folly. She saw it clearly when too late.

**Slander. (720)**

Ex. 20:16; Psa. 101:5; Prov. 10:18; Jas. 4:11.

A young lady stopped for a minute to talk to a girl friend of hers. They both seated themselves in a swing while the newcomer delivered herself of the interesting morsel. "I can hardly believe it. Isn't it dreadful?" gasped the listener in pleased excitement. "It surprised me, too, but, coming the way it did—" Then the third woman in the party lifted her kindly face from her work and said: "Then you can, of course, swear to it in court?" The visitor gasped and half arose. "What do you mean?" she stammered. "What I say," the older woman replied. "My daughter also may have a weakness for gossip, but I think she will get over it. Anyhow, whoever repeats scandal in my house hereafter must be able to

testify to it in court. This is the only condition under which I can permit such statements."

The neighbor withdrew indignant, and news of the affront spread through the neighborhood. But so did the recognition of its justice. They are no longer talking malicious gossip on the porches of that little residence section.

### **Christ Our Protector. (722)**

Psa. 33:20; Rom. 8:31; Heb. 10:22.

During the Atlanta campaign, when pushing the enemy, Gen. Atkins, of Illinois, saw a little white apron nailed to a cabin door, and riding up to the cabin, he asked a woman he found there its significance. He was told that her husband was in Forest's cavalry; that he was a Freemason, and, on leaving his home had said: "There are many Freemasons in the Federal army, and if she would nail a white apron on her door, and let the Federals know she was the wife of a Freemason, she would be protected."

It is needless to say she was unmolested.

No matter what spiritual enemies come against us, if we have the door of our hearts sprinkled with the blood of Christ, no harm will befall us.

### **Christ's Power to Save. (723)**

Psa. 40:2; 131:1; Jno. 12:32; Heb. 7:25.

Lying at least two miles below the surface of the ocean, the Titanic is beyond the reach of divers. Ship owners and seamen in general assert that she is beyond the reach of mortal man. But an inventor and practical engineer of Providence, R. I., thinks differently. "Locate the Titanic and I will raise her by powerful magnets, aided by a secret device I will patent in the near future," he declares. "I will guarantee that the wreck will be raised to the surface. She will come up when my magnets are welded to her plates."

No matter how far down in the depths of sin a man may be, the cross of Christ as a mighty magnet is able to raise him to an exalted life, if he but lifts his eyes to it in faith.

### **Sure Foundations. (724)**

Matt. 7:25; 1 Cor. 3:11; 2 Tim. 2:19.

Reports that the foundations of Grant's tomb, on Riverside Drive, have been undermined by water and that the magnificent mausoleum is in danger of collapse, are to be thoroughly investigated by an official commission. Attention has been called to the fact that frequent crackings of the pavement around the tomb, and breaking off of parts of the steps, and a noticeable settling of the entire structure, are to be plainly seen. It is a well known fact that the tomb is not built on a rock, but is reared on a sandy mound.

Unless character is built upon the foundation of religious principles, it will not only totter, but eventually fall. This incident strongly suggests the old story of the house that was built upon the sand.

### **Doing One's Duty. (725)**

Matt. 10:22; Rev. 2:10.

The public is accustomed to speak evil of men of wealth, but the millionaires on the Titanic manifested courage and fidelity and

strength of character equal to any other persons there. Benjamin Guggenheim sent a last message to his wife in New York by one of the life-boat passengers, which contained these words: "If anything should happen to me, tell my wife I have done my best in doing my duty." After helping fill all the boats he removed his life-preserver and sweater and clothed himself in his best evening dress, saying to a friend, "Now we are prepared to go down like gentlemen."

There is no grander spectacle in all the world than that of a man faithfully adhering to duty, even in the face of death. He is a moral hero of the highest type. Paul, Luther and all martyrs and great reformers belonged to this class.

### **White Congregations. (726)**

Acts 24:16; Jas. 1:27; Rev. 3:4, 5; 7:14.

A gentleman near St. Paul, Minn., has a farm on which are pure white animals and fowls, all housed in spotless shelters and permitted to roam within the bounds of snowy-white fences. This "White farm" is unique because it contains many specimens of albino wild animals and birds. White horses do all the farm work, white cows furnish butter and milk, and the hogs, sheep, goats, pigeons, ducks, geese, turkeys, and guinea fowls are all white. The latter were imported from Africa. A novelty is a pair of peacocks pure white. White dogs and cats lounge on the porches. In the orchard is an albino elk, three white deer, a mountain sheep, and a polar bear. In an aviary are pure white magpies, white black-birds, pheasants, wild swans, cranes, and storks.

A congregation of morally white members would be just as novel as the above family of animals. Yet this is what Christ longs to see in his church. There would be nothing freakish about it—it would represent an ideal church. Such a church Christ would present to himself, having no "spot, wrinkle, or any such thing; but it should be holy and without blemish."

### **EATS TO LISTEN.**

The pastor and family were being entertained at supper before the evening service. The minister was eating leisurely and sparingly. The lady of the house urged him to eat a good deal more. He apologized by saying he had to preach. His youngest daughter popped up and said: "We're goin' to eat 'cause we've gotter listen."

Not long ago a man spoke slurringly of missions, whereupon a Jew arose and said: "Some years ago I was sent by my bank to look at some land in Porto Rico. The village I visited was the nastiest, vilest, little hell I ever saw. Two years ago I was sent to the same town. It was a beautiful little place, with neat houses and yards, clean streets, a pretty school for children, no vice or drunkenness in evidence, good gardens and a church. What did it? A missionary had come there from the United States. I sought him out and gave him my check, because I had never seen so much civilization accomplished in so short a time."—Christian Republic.



# Preacher's Scrap Book

## They Knew Not the Hour. (727)

When Pompeii was destroyed there were very many buried in the ruins of it who were afterwards found in very different situations. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in deep vaults, as if they had gone thither for security. There were some found in lofty chambers; but where did they find the Roman sentinel? They found him standing at the city gate, with his hand still grasping the war weapon, where he had been placed by his captain. And there—while the heavens threatened him—there, while the earth shook beneath him—there, while the lava stream rolled—he had stood at his post, and there after a thousand years was he found. So let Christians stand to their duty, in the post at which their Captain has placed them.

## Take Time to be Holy. (728)

So anxious was Sir Christopher Wren in building St. Paul's Cathedral, London, that every stone should be sound, that he let the stones lie for two years, till they were all seasoned, and their quarry moisture, which sets up decay, perfectly dried up. And today his work is a monument, both of perfect form and workmanship. We must take equal care in building our character and working for God.

## Prayer Time. (729)

On the walls of a church in Italy is a picture full of meaning. A peasant is in the field at the hour of prayer, and falls upon his knees. In order that he may not be a loser by time spent at devotion, an angel is going on with the ploughing for him. The moral is excellent; prayer hinders no man. Time spent in the worship of God is not wasted, somehow the work speeds all the better.

## She Saved her People. (730)

All have read of Joan of Arc, who was the daughter of a French laborer, spending her girlhood spinning and sewing for her mother, or playing in the pleasant woods. But in 1428, the outcasts and wounded from the war, as they passed through Domremy, roused her pity for the fair realm of France. She felt called by God to help her country. In spite of great opposition, she offered to lead the soldiers, and, receiving permission from the king, she led the attack on the English at Orleans, clad in white armour, and defeated them. Though captured shortly afterwards and burnt by the English, her heroism saved France, for the invaders were expelled and the hundred years' war ended.

## Liquor and War and Hell. (731)

American and British correspondents who were with the Russian forces at Port Arthur, Harbin, and other points in the early part of the recent struggle between Russia and Japan, wrote graphic accounts of the demoralization wrought among the Czar's officers and men through liquor and other forms of dissipation. They declared that the vast amounts of ex-

pensive wines consumed, the feasts, the revelries, the destruction of discipline, and other tokens of social and moral laxity, occasioned the gravest grounds for anticipating that when the actual engagements came between the rival armies and navies the Russian troops would be overwhelmed, simply on the ground of the physical and moral breakdown that had been wrought by excesses, among commanders and soldiers alike. The outcome has more than justified the fears then expressed.

At the outbreak of the French Revolution in 1789 the nobility and the court at Versailles were absorbed in gaieties, festivities, excesses, of an extraordinary character. Justin H. McCarthy says in his account of the era: "The court wore its gayest aspect. Wine, music and dancing cheered the courtiers and stimulated the troops." And this was at the very time when the Bastille had just been destroyed, and when Paris was in the throes of the beginnings of the Reign of Terror.

## AN UNCOMFORTABLE HEN CANNOT LAY EGGS.

The editor of "The Expositor" has considerably and wisely laid much emphasis on the need for adequate salaries for ministers. The following, which I came across the other day, has in it a whole volume of logic and fact, and is fitted to add force to the editor's plea.

"An Uncomfortable Hen Cannot Lay Eggs." We are grateful to "The Farm and Fireside" for a helpful suggestion under the above caption. "Some of the neighbors complained last winter about not getting eggs," says a writer in this interesting periodical. "It would have been very strange if the hens had laid any eggs. One neighbor has no chicken house at all. Some of the hens roost about the barn, while others sit on trees. Another neighbor has a henhouse that has probably never been cleaned since it was built several years ago.

"A well-cared-for flock of hens will give as good returns for the feed consumed as any other live stock on the place. We know by long experience."

Now the average preacher is no "chicken." But he is affected by limitations akin to those which discourage the well-meaning but unproductive hen. It is important that he be comfortably housed, properly nourished and sympathetically envired, if his ministry is to reach the highest effectiveness. Salaries are not the sordid things which "the rigidly righteous" sometimes fancy them to be. They have a definite spiritual significance. Unless the preacher is warmed, fed, clothed and heartened by human fellowship, he can do little to warm, feed, clothe and encourage the saints according to their religious necessities. An uncomfortable preacher is fairly certain to bring about small results in a congregation. An uncomfortable hen cannot lay eggs. A cold, poorly housed, underfed hen cannot lay eggs. It pays to take good care of hens. It pays a congregation big to take good care of their minister.—H.

# THE ECCLESIASTICAL YEAR—JUNE

G. B. F. HALLOCK, D. D.

## Children's Day

Throughout our land the second Sunday of June has come to be observed as Children's Day, and a word as to its origin is appropriate. On the second Sunday of June, 1857, it was entered on the church calendar of a church in Chelsea, Mass., as Children's Sunday. For a number of years preceding the pastor of that church, the Rev. Charles Hall Leonard, had set apart one Sunday in the early summer in which the church service was devoted to the young, and which he called variously "Rose," or "Flower," or "Children's Sunday." The practice had won by 1857 such response and such hearty endorsement that it was deemed wise to fix the second Sunday of June as a permanent Children's Festival Sunday. Other churches and soon other denominations adopted the idea, and the Methodist General Conference in 1868, the Presbyterian Church in 1883, the Reformed Church in 1885, and the Congregational National Council in 1886, set apart the second Sunday in June as Children's Day. Today Children's Sunday, next to Christmas and Easter, is the most widely observed festival in the Protestant church calendar.

Fellow pastors, let us make much of the day. Let us put emphasis on our Children's Day sermon or address. Of course, it need not be long. But it should be good—the best we can make it—a real message. For older people and the young alike will be interested, and we can present important truths and lessons all need to hear. Let us not fail to keep all the exercises reverent and in good taste. At the same time they can be cheerful and bright and such as the youngest will remember with pleasure.

### Suggestive Texts and Themes. (732)

**About Dogs and Lions:** "A living dog is better than a dead lion." Eccl. 9:4.

**Letting the Truth Slip:** "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1.

**Wishes:** "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." 1 Kings 3:9.

**Christ and the Child:** "Jesus called a little child unto him, etc." Matt. 18:2.

**Homesickness for God:** "My heart and my flesh crieth out for the living God." Ps. 84:2.

**Children Can Do Good:** "And a little child shall lead them." Isa. 11:6.

**God Our Father:** "Our Father which art in heaven." Matt. 6:9.

**Offending God's Little Ones:** "But whosoever shall offend one of these little ones which believe in me, etc." Matt. 18:6.

**The Lord's Goodness:** "The Lord is great." Nahum. 1:7.

**Early Piety:** "Those that seek me early shall find me." Prov. 8:17.

**Our Children Called:** "And Eli perceived that the Lord had called the child." 1 Sam. 13:8.

**Josiah:** "While he was yet young, he began to seek after the God of David." 2 Chron. 34:3.

**Lessons from the Dandelion:** "The wind passeth over it, and it is gone." Ps. 103:16.

**Object Sermon: The Ladders:** "He that entered not by the door etc." John 10:1. "And he dreamed, and behold a ladder set up on the earth, etc." Gen. 28:12. White ladder, representing pure, honest life. Black ladder, representing one who hopes to climb to heaven on the faults of others. Red ladder, represents one who believes in the need of the blood of Christ. Gold ladder, represents the wealth, refinement, greatness of worldly. But greatness not the ladder to get to heaven on. "Ye must be born again." Black and white ladder, represents occasional good resolutions, New Year, etc. Begins white; ends black. Never get to heaven on it. A step ladder. Too short to be saved on. The ladder Jacob saw—a long one—reaches to heaven. Christ the ladder. Take hold of it. Let go others. Hold on. Keep climbing.

**Lessons from the Birds:** "Surely in vain the net is spread in the sight of any bird." Prov. 1:17.

**Yokes:** "Take my yoke upon you. My yoke is easy." Matt. 11:29, 30.

**The Sky Telegram:** "Ask and it shall be given you." Matt. 7:7.

**Flowers and their Uses:** "Consider the lilies, how they grow." Matt. 6:28.

**Beauty:** "The beauty of holiness." Ps. 29:2.

**The Benediction of Kindness:** "Be ye kind one to another, tender-hearted, etc." Eph. 4:32.

**How to Be a Missionary:** "Go ye into all the world and preach, etc." Mark 16:15.

**Airy Castles:** "Now Haman thought in his heart, to whom would the king delight to do honor more than to myself?" Esther 6:6.

**Foresight and Hindsight:** "A prudent man foreseeth the evil, and hideth himself, but the simple pass on and are punished." Prov. 22:3.

**Tapping the Wheels:** "Take heed unto thyself." 1 Tim. 4:16.

**Things that Talk About God:** "All thy works shall praise thee, O Lord; and thy saints shall bless thee." Ps. 145:10.

**The Lord Thinking of Me:** "I am poor and needy; yet the Lord thinketh upon me." Ps. 40:17.

**Storms in Life:** "A refuge from the storm." Isa. 25:4.

**Keeping House in the Heart:** "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

**Object Sermon: Iron Sharpening Iron:** "As iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. 27:17. Objects—a common steel used to sharpen knives, and a long carving knife. Sharpen the knife on the steel. Countenance sharpened. Sharpen the mind or spirit and that sharpens the face.



Iron and steel same material. Friends must be more or less alike. There must be proper contact. Lesson, right associations. Must be more or less roughness. Lesson, some friction needed, or being told of our faults. There is some wear in the process. Lesson, it is no easy task to be a true friend. It is not necessary to wound. Both must be in a master's hands. Friends in Christ. Associations in Christ, etc.

**Husks That the Swine Did Eat:** "And he would fain have filled his belly with the husks that the swine did eat." Luke 15:16.

**The Heart's Deceit:** "The heart is deceitful above all things." Jer. 17:9.

**God's Family of Animals:** "For every beast of the field is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine." Psalms 1:10, 11.

### **The Children's Religion. (733)**

"And they brought young children unto him." Mark 10:18.

I. Theirs is a religion of love, the perfect love that casteth out fear. It is a good religion for a child. Do you know of any better for a man or woman?

II. And the child's religion is a religion of trust. Lifted from the mother's arm into the arms of Jesus, there was no sense of any loss. In the mother's arms always there had been love, safety, and care. When they awoke, a loving face was bending over them, and arms strong in tenderness were wrapped around them. That's a child's religion. It isn't a bad religion for a grown-up man or woman, is it? Always to behold the face of the All-Father; always to feel the might of the everlasting arms. That's a beautiful religion for a child five years old. I know of no better for a man of forty.

III. Then, the children's religion is one of joy. The child is naturally happy. The child's religion is full of singing, and laughter, and joyous shouting. A little sorrow now and again? And the smiles shine through the tears again. And the little Christian, after the slips in the valley of humiliation, goes on the pilgrim way, singing. That's a good religion for a little child. Do you know of any better for a man or woman?

IV. The children's religion is a religion of growth. The little ones do not live in their yesterdays. Their mercies were of yesterday, but their lives and their joys and their hopes are of today and tomorrow. Always forgetting the things that are behind, they stretch forward to the things which are before. Every day a little wiser; every day a little stronger; every day broader comprehension, clearer judgment, deeper love, higher faith, nobler aspirations, higher ambitions, wider plans; hands more skilful to do, feet more ready to go. That's a good religion for a child. Is there any better for a man?

V. Then the religion of the children is one of increasing service. At first everything is done for the child, but day by day these services are cut off and the child is taught, and sweetly and joyously learns to serve. The little hands are taught to work for others and for themselves. Responsibility is taught. The

religion of growth is a good religion for children. Is there any better for men and women? Christians who love, and trust, and sing, and hope, and grow—"of such is the kingdom of God."—Rev. Robert J. Burdette.

### **Jesus Blessing Children. (734)**

"There were brought unto him little children, etc." Matt. 19:13-15.

This text reveals the mind and heart of Jesus for children.

1. Jesus is attractive to children. Not all men and women are attractive to children.

2. He is deeply interested in children. He welcomed them. He is interested in you. He will save you.

3. He prays for children. He prays for you. Heb. 7:25. He knows your need.

4. He wishes children to be happy. He wishes to make you happy. All things are prepared. Salvation is free. You may have the assurance of heaven.

5. Many children are with Jesus in heaven. A multitude which no man can number—patriarchs, prophets, apostles, martyrs, children. "Of such is the kingdom of heaven."

### **The Child-Like Life. (735)**

"Of such is the Kingdom of Heaven." Matt. 19:14.

Wordsworth says that the world of children "lies more justly balanced; part at their feet and part far from them." To every child the commonplace is the vestibule of romance. A few blocks of wood become the stones of the golden city. Dead things are inspired with vigorous, radiant life. Amid material things the child's fancy is at work. He dreams and wonders, and travels far away. As we become more mature in years the things that are immediate become our prison-house. Our life is limited by the material world. Things become ends; opaque, not transparent. We are surrounded by blank walls devoid of mystic windows. Things which are seen are apt to become everything; and the "vision splendid," the far-reaching mystic gleam of things fades away. We lose our power of vision and dream. To become a child again is to recover the early romance, to live in two worlds, to see the temporal in its relationship to the Eternal. The child of the Kingdom touches things and communes with God. "Your young men shall see visions and your old men shall dream dreams."—Rev. John Henry Jowett, D.D.

### **Do Your Best. (736)**

"Whatsoever thy hand findeth to do, do it with thy might." Ecclesiastes 9:10.

The hand is the tool of the heart. Out of the heart "are the issues of life." What we love we do. The first thing therefore is to have the heart, the love, set upon right things, things that God loves, then we can do these things with our might.

I like this text. I do not know that I use it in the same spirit as the writer of it, but I am using it in a right spirit. All that needs to be done in life ought to be done with the whole heart. Charles Kingsley said, "I go at what I am about as if there were noth-

ing else in the world for the time being. There we have the secret of all hard-working men."

Some friends offered Sir Walter Scott, or rather proposed to offer him, enough money to enable him to pay his debts. He paused for a moment and then, recollecting his powers, said proudly, "No; this right hand shall work it all off." That is the way to face the foe. No more crying over the long lessons! No more whining over the hard study. Ad rem—be at it! Do your own tasks. No shirking. The harder life is to you at school or elsewhere, the greater and grander will you be if you overcome all your difficulties.

If you want the best out of life, give the best to God. An old legionary asked Augustus to assist him in a cause which was about to be tried. Augustus deputed one of his friends to speak for the veteran, who, however, would not have the substitute sent, saying as he refused, "It was not by proxy that I fought for you at Actium." The plea was just, and Augustus pleaded the cause in person. Jesus did not fight and die for us by proxy. He therefore deserves our very best. And our very best ought to be God's best, because we ought to live and work by the inspiration and with the might of God.

Rev. Charles Simeon kept the picture of Henry Martyn in his study. And he said that, move where he would, the picture seemed to keep its eyes upon him and ever to say to him, "Be earnest, be earnest! Don't trifle, don't trifle!" and smiling back to the picture he used to bow and say, "Yes, I will be in earnest; I will not trifle!"

Boys and girls, I want you to look at Jesus constantly like that, note how earnest he was, how he must be about his Father's business, and tell him that you will try to be as he was, and do with your might what your hands find to do. Do your best.—J. L.

#### **Educated Eyes. (737)**

An artist is a man who sees. Turner, the great painter, was once told by a lady that she did not see the things in nature that he painted in his pictures. "Ah, madam," said he, "but do you not wish you could?" We ought all to be artists—not, perhaps, in painting, but in seeing to live. It is what we see everywhere that makes life rich and full. Ordinary people do not see. A Russian proverb says of a man who does not observe, "He goes through the forest, and sees no firewood." Get into the habit of asking questions, of looking beneath the surface of things. Galileo did so, and invented the telescope, whence the splendid service of astronomy has sprung.

A man who traveled round the world with Captain Cook was invited to a dinner by some clever men who were eager to see the world through his eyes. They asked him to tell what he had seen. His answer was something like this: "I have traveled round the world with Captain Cook, and all I have seen is land, sea and sky!" That man had never trained himself to see.

But not only have we to look at things, but at life. I wish you to learn all kinds of lessons from the events that take place in your life; and I also wish you to look at the

life surging around you, in order to see what makes men good and bad.

The fable tells us, you remember, that Argus had a hundred eyes in his head, only two of which ever slept at once. Jupiter sent Mercury to slay him. Mercury put on his winged slippers, took his sleep-producing wand, and hurried to the side of Argus. He appeared to Argus as a shepherd with his flock. Mercury delighted Argus much by telling stories and playing soothing strains upon his pipes till it grew late. By-and-by, as Mercury played, and told a long story of the discovery of his wonderful instrument, he saw the hundred eyes all close. Argus lay with his head upon Mercury's breast, and with a stroke of his sword Mercury cut it off, and tumbled it down the rocks. Even a hundred eyes were no use when they were closed. Juno took the hundred eyes and set them in the feathers of the tail of her peacock, where they remain to this day. Keep your eyes open to see what others get for yielding to temptation—how it ruins; and watch also how doing good makes grand people; then you need never make experiments in sin to see what it is like.

Just one more step in the education of the eyes. Try to see for others. Try to see with your love. I read somewhere the story of an artist who painted a fine picture of a forest, but when the picture was on view he was simply broken-hearted. He had painted a bird—oh, so carefully and beautifully and naturally—in its native home, but no one noticed it. At length an artist came to view the picture, and, after admiring it, turned to leave. As he did so he said to the artist, whose soul he seemed to read, "I saw your little bird." That, after all, is the way to see—by the heart's eyes. We begin by merely observing distances and objects; we go on until we have cultivated every faculty, and every affection has a thousand eyes. We can go on further still with our eye-cultivation, until we see with the very eyes of Christ, and take his own kindly place in the world. We can be eyes for others—for the blind, for those who have never had a chance; thus, we can open blind eyes to the beauty of the earth and sky, of men and things, and of God himself. That is what we want sight-cultivation to end in. Then God's world will answer God's intention, and everything become a joy to us—all light, all beauty, all music, all joy, all love. God everywhere! That should be the highest point aimed at in all eye-study—brain and heart vision.—L.

#### **Shaking Up Brains. (738)**

"I can't do this sum," said Hal. "I've tried and tried, and I can't get the answer."

"How many times have you tried it?" asked his mamma.

"Three times."

"Well, you go out and ride your tricycle around the house ten times, as fast as you can, and then come in and try three times more."

Out dashed Hal, and soon came in again, his cheeks glowing. "I tell you it's splendid out," he said. "The fresh air is so good, and I've thought of the way to do that sum, too."

"Got the answer—hurrah!" Hal shouted, after a few minutes.



"I thought your brains only needed a little shaking up," said the wise mamma.

Don't be jealous of the joy of Children's Day. It is just a good way of shaking up the brains, and heart too, of us all, older and younger.—H.

### Being Happy. (739)

A little boy busy at play gave a glad little laugh. "Why, what happened, John?" his father asked. "Nothing, father; only I'm happy because it's your holiday and you're home with mother and me, and it sort of bubbles over."

Once some of God's people were so happy that they said: "Then was our mouth filled with laughter, and our tongue with singing." The heavenly Father, like a good earthly father, gives joy to his children just by being near them, and by the loving things he does for them. He does not let yesterday's loving-kindness do for today; His mercies are new every morning.

On Children's Day be happy—be real happy.—H.

### The Swan's Dinner Bell. (740)

There is a pretty story that is often told about the swans in the moat of the palace of the Bishop of Wells, England. The old gatehouse, with its gray, ivygrown walls, still stands, and the swans sail up and down the dark waters of the moat, which centuries ago was a defense of the castle.

The peculiar thing about these swans is that they ring a dinner bell whenever they are hungry, and expect to have it answered at once. A long string hangs out of the gatehouse window and, as the story is told, when the swans are hungry, the leader swims gravely up to the bell rope, pulls at it, and then waits quietly for the lodge-keeper's wife to bring out her basket of bread.

It is said that fifty years ago the daughter of the bishop who lived there then taught the swans this trick with great patience and care. The swans that have come since then have apparently in turn learned the secret of the bell rope so that one who is able to perceive the connection between the pulling of the string and the appearing of the bread-basket, has always been among them. That the swans communicate their demand for bread to their leader, who is always the one to ring the bell, is evident from the fact that after the black swans were introduced into the moat the ringing became so frequent that the housekeeper had to take the string in to secure herself a little peace. Evidently the newcomers were hearty eaters.

We all have a right to pray: "Give us this day our daily bread." We are taught, "Ask and ye shall receive." Let the swans teach us this Children's Day the lesson of prayer.—H.

### Rose, Bird and Brook. (740a)

"I will not give away my perfume," said the rosebud, holding its pink petals tightly wrapped in their tiny green case. The other roses bloomed, and people were made glad by their beauty, but the selfish bud withered away.

"No, no," said a little bird, "I don't want to sing." But when his brother soared aloft on joyful wings and sang with all his might, the little bird looked sorry and ashamed.

"If I give away all my wavelets, I shall not have enough myself," said the brook; and it kept all its waters in a hollow place, where it formed a filthy little pool.

A boy who loved a fresh, wide-awake rose, a singing bird, and a leaping brooklet, thought on these things and said: "If I would be loved, I must share with others all that I have."

Is not that a good Children's Day lesson for us all to learn?—H.

### Help From Above. (741)

"Mary, what do you do when you feel cross and naughty?" asked a lady of a little girl only five years old.

"I just shut my lips and eyes tight and think a prayer to Jesus to come and make me feel right," answered Mary.

Mary is a wise little girl. She knows that when she is tempted, she needs help from above to keep her from falling into sin.

Let us all remember that in every time of temptation we need the help of the Lord Jesus Christ to keep us from doing wrong. So, when we feel our tempers rising, let us lift up a little prayer to Jesus, and he will surely hear and answer us.

### A Safe Path. (742)

A little child of three or four years was taken down into the heart of a great city, one day, by a relative who was on a shopping expedition. The thousand sidewalks, and especially the crowded streets with their stream of traffic—cars, automobiles and horses pressing upon each other continually—greatly interested the baby, and she told of it on her return.

"Weren't you afraid to go across among all those things?" she was asked.

"No," she answered serenely. "The big policeman just held up his hand and all the folks and horses waited while Charlotte went over."

To her childish thought it was all for Charlotte—just a moment of enforced quiet that one little girl might pass safely. It was all she needed to know, and practically it was true. We older ones, bewildered and often sore troubled by all the whirl of life about us, the cares of problems of the world that press on every hand, might learn a lesson of comfort from the little one's faith and confidence. However alarming and hopeless the outlook may seem, things are never beyond the control of the Power that keeps watch over all. For the soul that trusts in him, God will make a safe path, day by day, amid all the turmoil and perplexities, a quiet place where we may walk unafraid.

"Among so many, can he care?"

Can special love be everywhere?"

I asked. My soul bethought of this:

"In just that very place of his

Where he hath put and keepeth you,

God hath no other thing to do."

Is not that a beautiful and comforting lesson for us all to learn this Children's Day? It is taught us by a little child.—H.

### Early Conversion. (743)

There are reasons why all should be won for Christ at an early age.

First. God commands it. "Remember now thy Creator in the days of thy youth." "Seek ye first the Kingdom of God and His righteousness."

Second. Those who become Christians early in life, make better citizens. If the child starts right, there are more chances of going right in all things. Giving his heart to Christ early and then going into the church, and starting to work makes possible the largest usefulness. If the child grows up out of Christ, forming ugly habits, he will be crippled all the remainder of his life; even though he turns and accepts Jesus as his personal Saviour.

Third. It is much easier to become a Christian while the heart is young and tender. Fewer sins to give up, easier to believe. The earlier one starts to live the Christian life, the easier the way.

Fourth. If we do not win the children while young there is danger they will never be saved. Character and destiny are more and more being determined very early in life. What the child is today, the man will be tomorrow.

A very large percent of church members became Christians at an early day of their history.

The church should not do less than she is now doing to save the old; but the church with all her agencies should do much more toward winning the young for Christ and in starting them to work in the Lord's vineyard.

Are these not good facts for us to know and good thoughts for us all to cherish this Children's Day?—H.

### He Kept His Promise. (744)

An interesting story is told of a great English general named Sir William Napier. He was taking a country walk one day when he met a little peasant girl not more than five years old, who had broken the bowl which she was carrying back from the field after her father's dinner. She said she would be whipped for having dropped the bowl, and innocently asked of the great soldier, "Can't you mend it, sir?" He explained to her gently, that he could not mend the bowl, but said that she should have a sixpence to buy another. He then took out his purse to give her the coin, but found that he had no loose change. So he told the child to be at the same spot at the same hour next day, and he would be sure to bring her the sixpence.

The little girl was comforted by his promise, and ran off to tell her mother, while Sir William Napier finished his walk. When he returned to his home, he found an invitation to dine with a friend next day, and to meet some one whom he especially wished to see. He thought for a moment, and then he sat down and wrote a note to his friend, declining the invitation to dinner on account of the previous engagement which he had made with the little girl. "She trusted me—I cannot disappoint her," was his remark, and so, for the

sake of keeping his promise to a little peasant girl he put aside what would have been a far more pleasant engagement.

Sir William Napier was a hero, and in this little incident he showed many of the qualities that made him really great. His gentleness, sympathy, kindness and faithfulness to his promise—these were among the qualities that made him one of the greatest heroes that England ever had.

Boys, girls, older boys, older girls, grown-up boys, grown-up girls, let us all learn to keep our promises. That is one of the best lessons we can learn this Children's Day.—H.

### Lost Children. (745)

A large number of children are lost in New York every year. The largest number ever sheltered at police headquarters in one year was in 1892, the year of the Columbian celebration, when over 5,000 children were lost. More children are lost in summer than winter. During the time of the Italian feast of St. Rocco, celebrated in June, many children of Italian parents were lost. The star day of all the year is said to be the first opening of the public schools after the summer vacation. Many little ones go to school for the first time, and are too small to find their way home. They wander aimlessly about, sometimes covering most surprising distances and finally, tired out and discouraged, they begin to cry. Here some officer takes a hand, and the child is brought to the central office.

So, indeed, it is with God's children. They wander about aimlessly for a few years, some many years. Sin burdened and discouraged, they sink down by the wayside with bitter weeping. Here they find a hand that has been secretly following them stretched out to help. They never realized before that help in time of need was so near at hand. Many travel the way of life and reach almost the end before they discover that God is so near.

On Children's Day let us every one accept God as our guide. Let no one put off the day; but put our hands in his now. Lost children! Are these not awfully sad words? Saved! Saved! We all may be saved today.—H.

### What The Spider Told. (746)

"I was spinning a web on a rose vine," said the spider, "and a little girl was sewing patchwork on the doorstep. Her thread knotted and her needle broke and her eyes were full of tears. 'I can't do it,' she cried; 'I can't! I can't!' Then the mother came and told her to look at me. Every time I spun a nice thread and tried to fasten it to a branch, the wind blew and tore it away. This happened several times, but at last I made one that did not break, and fastened it and spun other threads to join it. Then the mother smiled.

"'What a patient spider,' she said.

"The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the doorstep." —Young Evangelist.



# Commencement Day

It is one of the privileges that comes to pastors that they are asked to preach baccalaureate sermons and address classes in schools each Commencement season. The call thus to speak to young people, and the older so much interested in the young, offers a golden opportunity to do good to persons most responsive.

## True Religion In Education. (747)

The most important thing to have in view in this whole matter of gaining an education is, that the whole being shall be educated in the proper way, and that a true and noble character shall be secured. This is the end of an education. We can not dissect an individual, and say that we will train the intellect and that we have no concern with any other department. We must train the whole individual. We must seek the welfare of the whole being.

To attain the best ends we are sure that, in the matter of an education, as in all else, we are to seek first the kingdom of God and his righteousness. If this be put first, and gained, all else is desirable will also be gained. To a thoroughly Christian man or woman, who secures the intellectual and moral and spiritual training that is guaranteed in our religious colleges, all things are possible in after life. It is from lack of character that most people fail who make a failure of life. They who are genuinely Christian and upright succeed in every large and full and real meaning of the word.

## The Complete Man. (748)

"I pray God that your whole spirit and soul and body be preserved blameless." I Thess. 5:23.

If man were only a body, athletics would be the whole of education. If he were only a mind, mental culture would be his summum bonum. But if he is a body, mind and soul, then education is the cultivation, development and efficiency of all three.

The purpose of Christian education is the perfecting of humanity. Paul prayed for the Thessalonians, that their whole spirit and soul and body be preserved blameless. Every man should pray for himself, and, by study, watchfulness and the use of proper means, secure for himself, as far as possible, physical, mental and spiritual education.

It is a mistake to cultivate one part of the nature to the neglect of others. To neglect the body means dyspepsia or other ills, and consequent weakening of all the powers. To neglect the mind means stupidity. To neglect the soul is worst of all. It means spiritual paralysis, with both physical and mental coarseness and deterioration.—Herald and Presbyterian.

## Education Makes Ready. (749)

The other day a distinguished and venerable painter, in answer to the question whether he waited for the happy mood, said: "Never. I always keep at work, and when the impulse comes, it finds me ready and obedient." Ready and obedient! How many times it happens

that a young man starting out in some profession feels that for the present he will give himself freedom from hard work, but that when the critical moment comes and his hand is on the door of opportunity, then he will make himself ready! A man's hand is never on the door of opportunity unless it is a hand already made strong to push back that door, and enter in and take possession. Opportunity is never used save by the man who is ready and obedient. True education is a process that makes one ready and always in the attitude of obedience.

## College Men and the Bible. (750)

Mr. Clayton Sedgwick Cooper, in writing of "College Men and the Bible," describes the great awakening among the students of America as regards the regular and systematic study of the Scriptures. He speaks of this as one of the great significant and influential enterprises in college life during the last ten years. He points out that last year in 539 institutions in United States and Canada, 32,259 college men regularly attended the voluntary Bible class. At West Point, for instance, 260 of the men met weekly for a practical study of the Bible. At the United States Naval Academy at Annapolis, 340 midshipmen met weekly in Bible study. Last year in the different colleges of this country, in the Greek letter fraternities, 4,939 men studied the Bible in voluntary groups in their chapter houses. One of the noteworthy features in this movement is that the students themselves have come forward as leaders. Among them are the representative men of the schools—men who have taken the high grade for scholarship; editors of college papers, but in still larger number are the men who belong to the college glee clubs, the baseball and football teams. College professors and college presidents have seriously taken up the work of preparing Bible courses, reference books and literature suitable to student life and conditions. Prominent Bible scholars are engaged in the preparation of Biblical literature for special use in college circles. The time was when it was taken for granted that college men were ignorant of the Bible. This condition of things is now rapidly changing in the majority of our colleges. There is now an intelligent study of the sacred Scriptures. From every point of view this change is gratifying. The study of the Bible will have an important educational value. Men can no longer claim to be educated who do not have a knowledge of the Scriptures. But far more important than this will be the influence on the habits, the life and character of our young men who are a picked class and being trained for special service in the various walks of life.

## The Bible and Education. (751)

The Greeks gave the world the best thoughts outside of Christianity. Their culture seems the best the world could produce with out the help of the Bible; but how much did their education and their thoughts and their philosophies do for the world? It has touched

a few; but all their efforts have fallen upon the needs of humanity like snowflakes on the heated, mighty river. Jesus gathered together a few unlearned men and taught them. He chose these rather than Gamaliel, or Shammai, or Hillel, building from the foundation. Some of these men scorned by the learned scribes and doctors of divinity, wrote a few little books and letters. These were gradually gathered into the New Testament. The world was amazed at the greatness of intellectual power and something else it did not understand. The heathen Roman Empire became Christian, with new ideals and the new morals of a new nationality. Wherever these little pamphlets have gone, the truths of them have transformed men and women, and so have changed society. The daily papers do not make much blowing of horns over it, but the Bible is the best selling book in the world today. One society issues about five million copies a year. The Oriental nations have come to see that the civilization of the western nations is due to the Bible, though there are many in our own land that cannot see it yet. American colleges are beginning to put it on their curriculum. It is the source of all the great and ennobling thoughts of the world's best thinkers and greatest statesmen.—Rev. A. W. Lewis.

#### Education for Citizenship. (752)

Today let us turn to another most important end of all complete instruction, namely, education for citizenship.

Democracy rests assured only when all the citizens are interested in government and have capacity for its administration and use that capacity for the welfare of the nation, rather than for self-interest or self-aggrandizement. I think that every thoughtful man will agree with me that the greatest dangers threatening the nation today are not invasions by outside powers; are not even the movements of the proletariat, whether under socialistic or anarchistic leaders; are surely not the vast hordes of immigrants coming to our shores. The dangers are the indifference of so many good American people to affairs of government; the abstention of so many educated men from politics, and worst of all, the incapacity of many educated men who go into politics to rise above them into statesmanship. Let me say right here that I am not making a sweeping generalization to the effect that no educated men are interested in their country and that no college men are leading in citizenship. For we have in every city, and at the seat of national government, a group of splendid college men who are devoting themselves to good government, who are fighting the evils that prey upon the country, who consider office an opportunity and not a lucrative business, and who are statesmen with a broad outlook on all national and world affairs. But every one who has made any study of the matter knows that national, state and civic conditions are far below what they ought to be, considering the great number of college graduates being poured into our communities every June. It is evident that many of them must have little interest in the welfare of the state. It is also equally evident that many who

do touch public life at some point of leadership have not been educated to take a high conception of their office—not a statesmanlike outlook upon the problems of the nation.—Rev. Frederick Lynch.

#### Valedictory Words. (753)

To the members of the senior class: You are going forth from this place, which has been your home and which you have learned to love with passionate devotion, into a new world which lies before you. It will be well to pause a while upon the frontier before you cross its boundaries in order to ask yourselves with searching honesty whose world it is and to what sovereign power you owe your allegiance. Do not be complacent in the security of a narrow-minded prejudice, which places exclusive stress upon material values, and thereby starves the soul. This is not a world in which you are merely to seek fortune, pursue pleasure or to endeavor to achieve name and fame. It is primarily a world in which God's commands are to be heard and obeyed.

The tragedy of a life such as yours is to fail to appreciate what is expected of you. There are two factors which combine to determine your responsibility—the world's need on the one hand and your ability to meet it on the other. One of the most significant results of your education is to give you a more vivid and real sense of the need, and at the same time to increase your powers of ministering to it. Whether your life is a success or a failure will be determined solely by the set of responsibilities which you heartily endeavor to discharge. Circumstances will not make you nor will they unmake you, but solely the burden of obligation which you are brave enough to shoulder.

If you see your duty, believe me, you will not miss your opportunity. There are certain responsibilities which naturally belong to you because of your youth, because of your strength, your enthusiasm, because of the high potential of energy and resource due to the rich experience of your college years. The man who does not acknowledge such responsibilities in his life is doomed to failure. He may grow in riches and in power, but not in manhood. In his achievements he will be overcome and in his victories meet defeat.

As you enter the world with its bewildering confusion of clashing interests, its lights and darkness, good and evil, its strife and discord, its hopes and fears, its stubborn questionings, its mystery, its doubts, its brute facts and its deeper and triumphant tones of prophetic promise—as you face it all, impatient to become a part of it all, pray that you may quit yourselves like men.—President Hibben, of Princeton University.

#### The Education of the Young. (754)

"Education means to lead forth or to bring up, as bringing up a child, to lead out and train the mental and moral powers, to inform and enlighten the understanding, to shape the mind, to form and regulate the principles, to mold the character."

In all true education there is a two-fold purpose: One is to enlighten or train the intellectual powers, the other to regulate or shape



the character, or moral life, and even necessarily to extend to the spiritual development. If we must neglect any, let the intellectual part be the one, except as far as it involves the moral and spiritual.

The character must be correctly molded because it is external in its results. I would rather not have my child taught where morality is not taught, both by precept and example. Suppose your son masters Blackstone, and yet be a law-breaker himself! What pleasure to have him skilled in the principles taught by Batholow, Flint, etc., and then be a humbug! What comfort in having him well versed in authors like Bancroft, Hildreth, Ridpath, etc., and then be a traitor to his country! What happiness in having him intellectually qualified to expound the Scriptures and not be in subjection to the Great Teacher—Jesus Christ!—D. T. Broadus.

#### **The Value of Daily Work. (755)**

If there is one thing with which I have no sympathy it is with the type of oration very frequently delivered to graduating classes, sometimes, I regret to say, delivered from pulpits, which gives an ideal so fantastic that those listening to it listen to it with a merely intellectual pleasure, and without the slightest intention of trying in real life to realize it. To preach an ideal like that does not do good; it does harm, for it is an evil thing to teach people that precept and practice have no close relation. The moment that any person grows to believe that the abstract conception of conduct is not in any real way to be approached in actual life, that person has received serious harm.

In forming lofty ideals as to what you are going to do in great crises remember that the only possible way by which any one of you can fit herself to meet a great crisis is by doing all of the ordinary humdrum work-a-day duties as those work-a-day duties arise. I am speaking this to you, but it does not apply only to you. It applies to every man and every woman who counts in the world. It applies just as much to the bishop, to the admiral, to General Wilson there, as it does to any one of you.—Theodore Roosevelt, to School for Girls, Washington, D. C. Admiral Dewey, as a member of the Board of Trustees, was present.

#### **Education the Watchword. (756)**

Education is the watchword of the twentieth century. America is justly proud of its schools. Housed in buildings of comfort with every modern appliance, under the leadership of experts, with the best text books available, they are called "common schools." If the children have not sense enough to go to school, and if the parents neglect their children's good, the state steps in and compels them to take advantage of the great privilege. This is right; for the child not only belongs to the parents, but also to the state; and America knows how to develop its highest resources, future citizens. In China recently hundreds of thousands of schools have been established after the model of the American common school.—Rev. A. W. Lewis.

#### **Education and Wisdom. (757)**

Education increases the power of man to do

good or to do evil. The world's worst enemies of humanity are some of its educated minds. If first a man is good, if first a man has the true spirit of a man, then knowledge is a good thing; but in the brains of a foolish man or of a bad man, it is a dangerous thing, like the fire of a fire-fiend. The heart ought first to be educated, then the brain makes its culture bless the world. The state supports the schools, and we pay taxes for the schools, that our boys and girls will grow up to be worthy citizens of a great republic, that it may be a greater republic. True democracy takes thought for the whole man, and emphasizes the necessity of honor, as the essential basis of business and society, of politics and government. "Wisdom is the principal thing, therefore get wisdom."—Rev. A. W. Lewis.

#### **Educative Value of the Bible. (758)**

There is no other book ever introduced into the public schools to be compared in educative value with the Bible. Anyone too broad for the use of the Bible is too broad and thin for education to benefit. History proves abundantly that Christianity has done more to develop great minds than all other things this world has ever seen, which is saying much. What is more, it takes minds of small caliber and makes them great. If it cannot make a mind great, there is no hope for it. The London Spectator has put it in this way: "No man who deliberately refuses to think can be a real Christian; and no sane Christian can be altogether stupid."—Rev. A. W. Lewis.

#### **The Water Mark of Principle. (759)**

The instructors of the young write not only knowledge but principle in the inner life, as the water mark is inlaid in paper. This is more important than writing one's name in an autograph album. There is as much in it as genius can purpose and effectually realize.—Rev. A. W. Lewis.

#### **Why the Bible Educates. (760)**

The Bible educates because it makes people think. A phonograph record has a better memory than any man, but no machine can think. Cultivate memory; but education is the developing of the thinking powers in man. Jesus established democracy in thought as well as in religion. He invited all to think. He made them think. He gave, not rules, but principles for guidance; and it takes much thought to apply principles to life in ever-changing conditions. He taught men to think from the viewpoint of others. By revealing the symbolic meaning of Nature, he inspired to science. By showing that every human life is a part of the plan of the Infinite, each life received a majesty undreamed, and, in tune with the infinite, thought God's thoughts after him. It is a liberal education to associate with truly great minds; and the Bible brings us into fellowship with the wisdom of the Creator. The citizens of America would never elect a President that did not heartily believe in the Bible. Some boys in the public schools today will be President some day; and their best chance is their knowing and living the Bible.—Rev. A. W. Lewis.

## Present-Day Illustrations

### A Leadership Based on Faith. (760)

A combination of intuition, courage, fidelity, and imagination constituted J. Pierpont Morgan's character—that character which was the secret of his success, and which he declared to the Pujo Committee is the basis of credit.

In the last twenty years of his life, Morgan wielded a power that no other private citizen and few statesmen in the world exercised. His power was fiercely assailed on the ground that no private individual ought to possess such authority over the lives and fortunes of millions of other persons.

But analyze that power, and it will be discovered that it was a delegated power. Morgan was as truly chosen by the people as President Wilson is. He did not obtain his power by conquest. He did not arrogate it to himself by any assertion of brute strength. It came to him by what may truly be called the suffrages of the people. Morgan was the trustee of their deposits, their investments, and their property. He could not compel their confidence. He had no monopoly in international commerce. He had no letters patent on credit. He possessed no divine right of sovereignty. The secret of his power is no secret at all. It simply was confidence in his leadership.

When he said he would do a thing he did it. Confidence in his good faith, even more than reliance upon his intuition and courage, made him a leader among men.

Faith in his word was as strong in small things as in great. A friend of mine wished to publish a very expensive book and he asked Morgan to advance some of the necessary capital. Morgan refused, saying that he did not wish to enter into an operation of that kind, but that he would subscribe for the first copy of it to be issued. My friend went away disappointed, but an associate of Morgan told him he had made a great point, as Morgan's subscription, when known, would be worth a thousand other subscriptions. "But he will forget me." "Mr. Morgan never forgets a promise," was the reply.—Serenio S. Pratt, in the American Review of Reviews.

### Slow Maturing. (761)

Mr. Morgan matured slowly, that is to say, he did not attain leadership, or apparently seek for leadership, until after years of preparation. He began his business career as a clerk when he was twenty years old. Seven years later, in partnership with Charles H. Dabney, he established an independent banking business in New York. But this was still a period of preparation. There was no hot-house growth. There was no grasping for control. So quiet, retiring and modest was he that a corporation that made him one of its directors dropped him after a year, because he never took any initiative at the meetings.

In 1871 Mr. Morgan, then thirty-four years old, entered into partnership with Anthony J. Drexel, the great Philadelphia banker, and laid the foundations of the now existing international banking house. Mr. Morgan had by this time attained prominence in the financial

world, but he was still far from the position of leadership, and for a number of years he was even in his own firm overshadowed by the larger distinction of Mr. Drexel.

It was not until after he was forty years old that Morgan became numbered among the first dozen or so men in American business who must be consulted in the largest transactions; and it was only in the last twenty-five years of his life that he was commander-in-chief. Forty years of preparation! That is an object lesson that may have some value even in these days when young men are eagerly seeking leadership in business without that maturity, stability, and character which long experience gives. The secret of Mr. Morgan's ability to retain for so many years the supreme direction of affairs, his continuing intellectual and bodily vitality after he had passed the half-century mark, may be found chiefly in those forty years of maturing powers. He did not waste himself in his early manhood; therefore he was a giant in his old age.—Serenio S. Pratt, in the American Review of Reviews.

### One Man's Faith. (762)

The paragraph of Mr. Morgan's will which the newspapers emphasized in headlines and put at the top of the column, was this with which the will began:

"I commit my soul into the hands of my Saviour, in full confidence that, having redeemed it and washed it in his most precious blood, he will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

The papers were entirely right in their estimate. That was the most interesting clause in Mr. Morgan's will, and, more than that, it was the most valuable legacy he bequeathed to the generation of men that is to follow him. It contains the pith of the Christian faith. They declare the basis of all the best and noblest and most useful characters that have developed in this world in the last two thousand years.

To have a man of Mr. Morgan's kind and size and prestige declare humbly and in such convincing words his profound confidence in the faith in which he had lived, was a crowning service of inestimable value to mankind.—Harper's Weekly.

### The Handicap of Being Born Rich (763)

But Mr. Morgan had the disadvantage of being born rich—not rich compared with his own wealth, but rich in the first half of the last century. To be a rich man's son is a fearful handicap. Sympathize with the poor, always; but the present-day talk about the dreadfulness of poverty is mostly sentimental twaddle. Most men who amount to much in this world were born poor and are glad of it. The attempt to abolish poverty is an attempt to abolish progress, for poverty is the dynamo of ambition. One of the biggest merchants in New York



recently told me that he refused to take into his employ any of the sons of his wealthy acquaintances, and hired only poor boys from the farms or the sons of immigrants. These were being trained for the high places in his great business. That indicates the kind of handicap which rich men's sons have to surmount. About the only thing their fathers give them is money, which is often the worst thing they can have in starting out in life.

Success, in this country, at least, has had its hardest growth in the soil of poverty. It is a surprising fact, therefore, that two of the remarkable personalities of our age, J. Pierpont Morgan and Theodore Roosevelt, were born in homes of affluence, culture and refinement, and it ought to be an inspiration to other rich men's sons.—Serenio S. Pratt, in the American Review of Reviews.

## Children's Day Illustrations

### A Little Child Shall Lead Them (764)

Isa. 11:6.

Georgina Argyli, aged 9 and Nicholas Argyli, aged 12, have done a great deal to assist the Greek cause.

The Greek Army was fighting its way through the Petra Pass at a great disadvantage through lack of knowledge of the country. Their father, a prominent man of the village, could not go to the aid of the army, as the Turks were in possession of the village. He smuggled little Georgina and Nicholas out to the Greek Army, where they acted as guides to the regiments, showing them the trails leading to the Heights of Olympus. With the assistance of the boy and girl, the Greek Army was able to dislodge the Turks and put them in full flight.—Brooklyn Eagle.

### A Little Child Shall Lead Them. (765)

Isa. 11:6.

The minister's wife stopped at a little Chinese store the other day, for the children are in the primary Sunday School. Heretofore about all that could be said was: "How are you? We are glad the children come. Good-bye." But this time Mrs. Ah Chong seemed excited. She left her children and drew the lady inside, and with beaming face and broken English said: "I know God now. I know Jesus. I all same you now. Amoe, she tel! me. She tell me all you say. I pray God now. Before plenty trouble. Now, no matter. Before, I plenty angry. Now no more. When children grow up I go church all time. I all same kind of mother like you now." They started to tell her more of the way, but she interrupted: "I know, I know. Amoe, she tell." And Amoe is in the primary class only? Verily, "a little child shall lead them."—The Congregationalist.

### Importance of Children. (766)

Prov. 22:6.

A gentleman was walking over his farm with a friend, exhibiting his crops, herds of cattle and flocks of sheep, with all of which his friend was highly pleased; but with nothing so much as his splendid sheep. He had seen the same breed frequently before, but never such noble specimens, and with great earnestness he asked how he had succeeded in rearing such flocks. His simple answer was: "I take care of my lambs."—Scot. Nat. S. S. Mag.

### Power of Example. (767)

1 Cor. 11:1.

I rode along a country road with my little boy some time ago. I found that he was speaking

to my friends just as I spoke to them. One man called my attention to it, and said, "It is amusing, isn't it?" To me it was anything but amusing. If my boy is to speak as I speak, walk as I walk, then God help me to walk as a Christian.—J. Wilbur Chapman.

### Gladstone and the Street Sweeper (768)

Matt. 23:11.

Mr. Gladstone on his way to the Parliament building one morning missed a little street sweep, who was accustomed to earn an honest penny keeping the crossing clean near the great legislative hall. On inquiry the prime minister found out that the lad had been run over the day before and badly injured. In the evening Mr. Gladstone by diligent inquiry found where the urchin lived, went to his garret, and in the midst of poverty and squalor brought personal comfort and aid to the injured child. Gladstone, seated in the humble attic, was no less great than when standing before the assembled wisdom of England dictating her policies. "He who would be great among you, let him be servant of all."

### Children and Horses. (769)

Deut. 11:19; Deut. 4:9, 10.

A bulletin was issued a few months ago by the Illinois Bankers' Association, saying:

In a certain district the farmers decided to improve the breed of their horses. They formed a company and paid three thousand dollars for a very fine imported animal. As so valuable a horse ought to have intelligent care, they employed a good man at seventy-five dollars a month to look after him. Three members of the horse company comprised the school board for the district. Their most important duty in connection with the school consisted of selecting a teacher. The one they hired was a slip of a girl who hardly knew enough to boil water without burning it; but she had one qualification that proved irresistible to those directors—she was willing to work for thirty dollars a month.

People have often shown that they were more interested in improving the breed of live stock and increasing the yield of farm products than in the proper bringing up of their children. Manufacturers and farmers are willing to spend large amounts of money for the best machinery and to devote the most careful attention to the matter of improving the quality and increasing the amount of their material products, while at the same time they manifest a most stupid disregard for the training of their own offspring. Teachers and pastors are still more poorly paid than any other educated class of workers.

# Prayer Meeting Department

## THE MID-WEEK SERVICE.

### Prayer.

I know not by what methods rare,  
But this I know, God answers prayer.

I know that he has given his word,  
Which tells me prayer is always heard.

And will be answered, soon or late;  
And so I pray and calmly wait.

I know not if the blessing sought  
Will come in just the way I thought.

But leave my prayers with him alone,  
Whose will is wiser than my own.

Assured that he will grant my quest,  
Or send some answer far more blest!

—Anon.

### (Children's Day.)

## I. THE OBLIGATIONS OF THE CHURCH TO HER CHILDREN.

Deut. 4:9, 10; Deut. 6:6, 7, 20-25; Deut. 11:19; Deut. 31:12, 13.

**Other Scriptures:** 1 Sam. 1:22, 27, 28; 1 Sam. 3:1, 19; Mark 10:13-16.

### Expository notes. 1. General background.

Deuteronomy is a speech not a book. We find here not the hard, colorless language of the statute book, but the direct, glowing words of a speech. It is not so much law as appeal, exhortation and admonition. We have here the last words of Moses to the people whom he had watched over and guided for forty years.

As the old man looks back over Jehovah's dealings with the nation for the long years in the wilderness and forward to the new life they will enter on in Canaan after he has left them, he sees with clearness that the perpetuity of the nation rests on the children of the race, upon the education and training given to them. And so, in these last words, the wise old man repeats over and over his injunction to teach their history and their laws to their children and their children's children. Only as the generations to come know and heed Jehovah's commands and the lessons of his wonderful dealings with them, will the nation endure. This one bit of keen insight is enough to establish Moses' claim to statesmanship.

### Expository notes. 2. Word studies.

Deut. 6:7. "Shalt talk of them." Indirect teaching is the most effective. What children learn from the parents' conversation, from the atmosphere of the home, is a part of their being for their life. If we would have our children interested in anything, we should be interested in it ourselves.

Deut. 6:20, 21. "Thy son asketh \* \* \* say." The meaning and significance of moral laws, of religious forms and ceremonies, of the dealings of God with both our church and our nation, should be set forth to our youth, vividly and picturesquely, in explanation and story. The hero-stories of courage and endurance in the church's history will stir the blood of any youth.

Deut. 31:12. "Assemble . . . that they may hear." Instruction should be given by the church as well as the home. This is to have special reference to the stranger, the immigrant, and his children, who "have not known," that they "may learn to fear Jehovah." Our Christianity must be given to our foreign immigrant if we would keep it for ourselves.

The "other Scriptures" give a concrete example of a Hebrew mother bringing up her boy for the church and for Jehovah. The result is one of the most attractive characters in the Old Testament. They also recall to us the Lord Jesus' welcome to, and estimate of, children in the kingdom.

### Plan for Our Meeting.

Ask several boys and girls to commit to memory and repeat the passages of Scripture selected, both the topic and "other Scriptures." Ask several persons to tell a story of heroic courage or endurance among the martyrs or reformers of the church.

**Topics for Discussion.**—Is our church doing her duty by her own children? By the foreign

children around her? How can we teach our youth the thrilling stories of the growth of the church in the world? the origin and achievements of our denomination? How shall we show our youth God's hand in the history of our own nation?

### Thoughts on the Theme.

The history of Jehovah's dealings with his people was to be taught to show the reasonableness of the divine commands. The Old Testament has no abstract definitions of God's character or attributes. All is concrete. This gave a healthy and robust tone to Old Testament piety. The introspective element of modern times was kept in subordination by making history the main nourishment of religious thought. Israelite piety was simple, sincere, practical. Men's thoughts were turned from themselves to the divine action in the world. In every sphere of human life they looked for God and traced the working of his hand.—Andrew Harper.

"I acknowledge the all but omnipotence of early culture and nurture."—Carlyle.

Formation is better than reformation.—Ernest Bourner Allen.

The perpetuity of this country depends on the religious training of its youth.—George Washington.

The greatest agency for good in your country, as I see it, is your Sunday Schools.—Ian Mac-laren.

Already in many churches the Sunday School is the chief aim and almost only hope for church growth.—Dr. E. Y. Mullins.

I may have wasted my time in many things, but I am certain the time I put into Sunday School work was not wasted.—John Wanamaker.

If we are going to keep America, let the church of God get up and do business. What has religion got to do with this? It has all to do with it. We must keep busy or America will lose its place among the constellations of the world. Because I believe in America, I believe in Christianity, and I do know this, that if America is not a Christian civilization, it will be no civilization at all. It could have been produced by no methods and it could have been grown under no auspices but those of Christianity, and we people are honor bound to the future, and we are love bound to God, to keep this America, that God has kept to this time, so it can hold up its torch, and the broken-hearted and broken-spirited across the world can see it.—Bishop W. A. Quayle.

## II. THE FIRST CHRISTIAN LETTER.

### 1 Thessalonians.

It has given us a slight shock of surprise of late to read in the telegraphic columns of the daily newspapers of stirring events of present-day life in the streets of Salonika, and then to realize that that city is Paul's Thessalonica—the city to which he wrote the first Christian letter which has remained to us.

### Expository notes.

After Paul had been driven by Jewish intrigue from Thessalonica and had traveled southward to Corinth, he began to be troubled about the welfare of the converts he had left in the Macedonian city. When Timothy came with the news from the little church, Paul immediately wrote a letter to them giving needed comfort, admonition and instruction. They had been persecuted, but had been steadfast, for which he praises them.

But some were self-assertive and even turbulent; others had ceased to work, looking for the immediate return of the Lord Jesus to earth. Some of the little band had died since Paul had left Thessalonica, and their friends were troubled as to where they would be when Jesus returned to claim his own.

Paul assures the sorrowing that Jesus can keep his own, whether living or asleep in him. Then he tells something of that day of the Lord,



though insisting on our entire uncertainty as to the date. He admonishes the disorderly, and exhorts all to go quietly on earning their daily bread. Paul's religion is never fanatical but controlled by practical sagacity.

#### **Plan for Our Meeting.**

Ask one person to give a brief paraphrase in modern speech of the first three chapters of the epistle, the personal retrospect part. Ask another to do the same for the admonitions of the last two chapters. Ask a third to tell what lessons there are in this epistle for the life of today.

**Topics for Discussion.**—The religious value of work. Sleep as an emblem of death. Religion and business. Sorrow and hope.

#### **Thoughts on the Theme.**

The pagan poet said: "Suns can sink and return, but for us, when our brief light sinks, there is but one perpetual night of slumber." The Christian idea of death is that it is transitory as a sleep in the morning, and sure to end. As Augustine says: "Wherefore are they called sleepers, because in the day of the Lord they will be re-awakened."—Maclaren.

"Do you smell the sweetbrier down by the gate?" she cried. "Did you ever know anything so exquisite? It's lovely always, but never so lovely as in the rain."

A young girl looked up.

"It makes me think of Aunt Elizabeth," she said.

"Why Aunt Elizabeth?" one asked.

"Why, you see," she explained slowly, "there are ever so many roses that are beautifully fragrant—the roses themselves I mean, but I don't know any other whose leaves are sweet. That's why it makes me think of Aunt Elizabeth, because everything she does—not the big or happy things, but all the common, every-day duties, seem to have something beautiful about them, something that she gives them from the spirit that is in her, and that goes out into everything she says or does."

An older woman smiled. "Yes, dear," she answered gently, "we understand."—Selected.

To be honest, to be kind; to earn a little more and spend a little less; to make upon the whole a family happier for his presence; to renounce when that shall be necessary and not to be embittered; to keep a few friends, but these without capitulation; above all, on the same grim condition, to keep friends with himself, here is a task for all that a man has of fortitude and delicacy.—Robert Louis Stevenson.

Happy and strong and brave shall we be—able to endure all things, and to do all things—if we believe that every day, every hour, every moment of our life is in his hand—Henry van Dyke.

Only to find our duty certainly, and somehow, to do it faithfully, makes us good, strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.—Phillips Brooks.

The lesson of the epistle is that "one makes ready for the great, unknown day of the Lord—which is to each one practically the day of death—by quiet, steady performance of every day duty."

### **III. WONDERFUL WORDS OF LIFE.**

John 6:63, 68; 2 Pet. 1:4; Heb. 10:23.

**Other Scriptures:** Matt. 6:4, 33; 7:7; 10:31, 32, 42; 11:28-30; 16:25; 28:20; John 14:1-3, 27; Jas. 1:5.

#### **Expository notes. 1. General background.**

The Christian Scriptures are unique among the sacred books of the world, not so much for their contents, as for the marvelous force which accompanies them. The precepts of Jesus alone carry with them a dynamic influence able to bring about their observance. They carry with them spiritual life. They give new ideals of God and of righteousness, of the things that are pleasing to the Supreme Ruler of the universe, and they give men power to reach out toward these ideals. They carry national life. "No Bible-reading people will ever be permanently enslaved." A revival of national life follows a publication of God's word. The most marvelous

illustration mankind has seen for many decades is before the eyes of the world now in China. They even give political and commercial life. The power and wealth of the world is today in the hands of the Christian nations of the world.

#### **Expository notes. 2. Word studies.**

John 6:63. "Spirit that giveth life." Note the phrase in the Revision which replaces "quickeneth" of the King James Version. This connects with the last word of the verse. The word here in Greek is a compound of the word for life.

6:68. "Eternal life." The heavenly life—the only life that men always and everywhere ought to live.

2 Pet. 1:4. "Granted." Offered to us, no forced upon us.

"Precious"—"great." Precious in their character; great in their range.

"May become." A hint of growth—Mark's "blade and then the ear."

"Partakers . . . divine nature." Peter says again what John reports his saying to Jesus himself, "Thou hast the words of eternal life."

"Promises." The Greek word implies promises voluntarily made, not given in response to urgent petitions.

Heb. 10:23. "Faithful that promised." The whole value of promises depends on the character of the one who makes them, whether he be unchangeable and powerful.

#### **Plan for Our Meeting.**

Ask those present to repeat a Scripture promise from memory. Ask a number of boys and girls each to learn one of the "other Scriptures" and to repeat it. The members of one Sunday School class might be selected. Ask one man to show the influence the Christian Scriptures have had on national life. Give those present opportunity to tell of the influence or comfort a Scripture promise has been to their lives.

#### **Thoughts on the Theme.**

Young man, my advice to you is that you cultivate an acquaintance with and a firm belief in the Holy Scriptures, for this is your certain interest. I think Christ's system of morals and religion, as he left them with us, the best the world ever saw or is likely to see.—Benjamin Franklin.

Go to the heathen lands and behold the ignorance and superstition, the poverty and oppression, the antiquated systems and odd customs; the sordid conditions of fallen humanity and the seething depravity of false systems of religion; and we begin to realize something of what the Bible is and what it is doing for human progress.—W. D. Ingram, in Faithful Witness.

When Dr. Stuntz first went to the Philippines, one day a native came panting into his presence in great excitement. Carefully closing the door, he gasped: "I want to ask you something. My father was dragged from his home when I was a child, and taken away to be tortured because he read the word of God. He may be dead now. As he was being taken away, the soldiers destroyed our Bible, but my mother tore away a few leaves, which she hid away. Those leaves contained the fourteenth, fifteenth and sixteenth chapters of John, and those words are in my heart! Tell me, can I read the Bible now?" Dr. Stuntz, pointing to the American flag waving overhead, said: "As long as that flag is there, you can read the Bible on the housetop three hundred and sixty-five days in the year!"

A drummer boy lay dying in a hospital. A passage from the Psalms was being read to him, and when he heard the words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me," he asked that they be repeated over and over again. He could not see, but he wished to have his fingers placed upon the precious words. Clinging to this promise he passed away.

A few years ago a Bible colporteur went to a Bohemian village. One man in that village, a weaver, bought a Bible, the only Bible in all that village. When weary at the loom, he took down his Bible and read it, and then at their simple dinner he told his wife and children what he had read, and they talked about it. I saw that Bible in the city of Cleveland, an old Bible, without cover, and well worn, and the oldest son of that

household told me this story: "This Bible has changed the character of our family. We are eight children; we were born in darkness; this Book, blest of God, saved my parents and saved us eight children. Today I am pastor of a Bohemian church in Cleveland, my brother is pastor of a Bohemian church in Minnesota, a third brother is professor in a Christian school, and the fourth is a secretary of Y. M. C. A. work; and the sisters are Bible readers. We eight children are all devoting our time and talent to the work of God, and this old Bible was the beginning of that glorious work."—Rev. A. W. Clark.

#### IV. BEGINNINGS OF WISDOM. (Commencement Time.)

Prov. 1:7a; Prov. 9:10; Psa. 111:10.

##### Expository notes. 1. General background.

"Wisdom is the Hebrew phrase for what we should call the philosophy of life. The Hebrew philosophy is not abstract, but practical. "Wisdom" is the creed for man in all the affairs of life, from the sovereign on the throne (8:15, 16) to the poorest subject in the land (6:6-11). It is concerned with those qualities that belong to the human race. It is not national, but human. The book of Proverbs is not Jewish. In it there are no Hebrew history, no Mosaic law nor ritual. It treats of all the details of daily life, not of religious forms and ceremonies. It is a seven-days-in-the-week book. But in all these petty and trivial affairs—as we might call them—to the eye of the Hebrew sage, Jehovah has a part. By this higher insight the Hebrew philosopher earns his title of "Wise Man."

##### Expository notes. 2. Word studies.

Prov. 1:7. "Fear of Jehovah." This verse is put forth as the motto, the keynote, of the book. The word "fear" does not imply slavish dread nor terror, but a combination of awe and reverence.

"Beginning of knowledge." Thousands of youth are now leaving our high schools with their faces turned toward the college; others are going out from schools and colleges to take up the problems of practical life. But whether "knowledge" or "wisdom" in the other passages, be looked upon as the gaining of culture, or the art of practical success, the statement is true. The knowledge of God, of his laws, of his dealings with men, is indispensable to real culture. Often it is the clue which gives the secret of the real meaning of human history. Wherefore, for instance, did the Assyrian pass away and his captive Hebrew remain? If "wisdom" be looked upon as the philosophy of daily life, the knowledge of Jehovah is yet more necessary to an enduring success.

The fear of Jehovah is the foundation principle, the starting-point of real success in life.

Prov. 9:10. "Knowledge of the Holy One." Note the change in the Revision. This is an instance of the poetic parallelism of the Hebrew language—the second line repeats the thought of the first.

Psa. 111:10. "Fear of Jehovah." Dr. Kirkpatrick says there is a closer connection between this line and the one before it than appears in the English. Read the line before this: "Holy and to be feared is his name." And this fear is the starting-point of all true wisdom.

"Understanding . . . do his commandments." This second line adds a thought to the second line of Prov. 9:10. It is a change from the science to the art. Not only to have knowledge of the Holy One, but to act on that knowledge, to obey his laws—that is evidence of a good understanding, of real insight and intelligence.

##### Plan for Our Meeting.

Ask some of the older attendants on the prayer meeting to give instances from their own experience of the fear of the Lord proving to be true wisdom.

Ask several of the younger people to give illustrations from history or biography of the fear of the Lord bringing real success. (See that not all of the incidents are of financial success.)

Ask another Sunday School class to repeat Scripture verses concerning wisdom. Ask a good reader to come to the desk and read the eighth chapter of Proverbs. (All these to be asked some days beforehand.)

##### Thoughts on the Theme.

I am impressed by the influence of Christ upon the lives of humble and simple people. I have known plowmen, I have known artisans,

I have known people whose names were not known beyond the villages where they lived, upon whom the spirit and influence of Jesus has come so that they have had characters so lovely and have lived lives so beautiful that I have felt that I was not worthy to unloose the latches of their shoes.—W. J. Dawson.

The man of visions and no task is a dreamer. The man of tasks and no vision is a drudge. The man of the vision and the task moves the world.—Marion Lawrance.

I am offering, the writer of Proverbs would seem to say, to give you the right of entering into the House of Knowledge, to conduct you through some of its goodly chambers, to display to you a portion of the rich and varied treasures with which it is stored. But as you approach the portal, note well the inscription which is traced above it: "The fear of the Lord is the beginning of knowledge." The House is not a Palace only, but a Temple. They only who reverence the deity who inhabits it, are admitted within the shrine. It is the Temple of God; yet not that only, but of Jehovah, the God of Israel, the God of revelation and of covenant. To recognize this is the beginning, the necessary condition, the essential prerequisite of knowledge. Those who seek knowledge in any other spirit or by any other path, really "despise wisdom and discipline," and in so doing show themselves to be not wise men but "fools."—T. T. Perowne.

#### A NEW PROFESSION.

Albert Sidney Gregg, Superintendent American Reform Union, Cleveland, Ohio.

WANTED—A man with the zeal of a prophet, the business ability of a promoter, the sagacity of a detective, the skill of a lawyer, the perseverance of a life insurance agent, and the patience of Job, to organize and lead the reform forces of a city of 10,000. He will be guaranteed long hours, hard work, plenty of brickbats, a few faded bouquets, and small pay.

#### A Real Man Hunt.

The foregoing is suggested by an inquiry from the treasurer of a railway company in Michigan. He says a social service committee has been organized, and the men interested are in search of an executive secretary. There is an intimation of adequate financial support. The purpose of this social service committee is to enforce the laws against the saloons, cigars, vice resorts, Sabbath desecration and to promote civic welfare generally. It is evidently a lovely town in which to live, and the new social secretary will not have much of an opportunity to get lonesome.

#### Value of Experts.

Almost all the energy of reform efforts in recent years has been concentrated on getting new laws, and some good ones have been obtained. In many localities, however, the vice interests control the city, county, and state governments, and the laws against vice are not enforced.

There are encouraging instances, however, where a minister, a few laymen or a group of women (thank God for them) have taken the lead and compelled the officials to earn their salaries by enforcing the laws against vice. Such efforts do not generally result in permanent reforms because they are not followed up.

Experts obtained the new laws, and it will require the help of experts to make them effective. Volunteer service is not enough. The church forces, led by experts, fought the devil and defeated him in the legislative lobby, and the church can defeat him in the city hall and in the council chamber, but the church must have permanent expert leadership for this peculiar work just as she has for the regular pastorate, missions and philanthropy.

#### An Exciting Game.

There are young men about to leave college this spring who are able to qualify for a job of this kind. It is just what they have been looking for. Such work requires courage, skill, resourcefulness, common sense, a knowledge of human nature, familiarity with the technique of politics and business, and a willingness to take and give hard knocks in the name of the Lord. If you happen to know of a young fellow who answers this description send him around. We may be able to place him where he can do something worth while.



# RELIGIOUS REVIEW OF REVIEWS

## PERSONAL.

The Rev. Joseph Newton Hallock died recently, aged seventy-nine. He had been editor and publisher of "The Christian Work and Evangelist" for nearly forty years.

President Mackenzie, of the Hartford Theological Seminary, has declined the call to the principalship of Lancashire Independent College in England.

William W. Borden, the young multi-millionaire graduate of Yale, who had started to Asia to establish at his own expense a mission to the Moslems, died from spinal meningitis at Cairo, where he was studying under Dr. Samuel Zwemer.

In India a native has just been consecrated a bishop of the English Church for the first time. The Rev. V. S. Azariah is a graduate of the University of Madras and was ordained in 1909. His consecration took place in Calcutta in the Cathedral Church of St. Paul, and he will occupy the see of Dornakal in the eastern part of Nizam.

Evangelist W. E. Biederwolf and his quartet of singers have been invited to Panama at the close of the Presbyterian General Assembly, to conduct evangelistic meetings at the chief points along the Panama Canal.

## NEWS.

The first pipe-organ in America, imported by Thomas Brattle and set up in the old King's Chapel in Boston, is now in the chapel of St. John's Church, State street, Portsmouth, N. H.

The International Harvester Company's twine mill at Auburn, New York, has been shut down permanently, owing to a persistent strike, and the machinery is to be taken apart and shipped to Germany. The city is now awakening to the unpleasant fact that it has lost a plant which paid \$365,000 a year in wages.—The Examiner.

The public lectures under the auspices of the Board of Education in the city of New York have come to be a great educational force. Last year there were 173 lecture centers, distributed throughout the city. A staff of 696 lecturers spoke on 1,746 different subjects before 5,573 audiences. The total attendance was 1,000,190, an average of 179 per lecture. The subjects embrace literature, art, science, history, geography, travel, sociology and music, and are given in English, Italian, German and Yiddish.—The Examiner.

The Chinese government appealed to all the Christian churches in China to set aside Sunday, April 27, as a day for prayer that China might be guided to a wise solution of her problems. They requested prayer for the National Assembly, the new government, the new President of the Republic soon to be elected, for the constitution of the Republic, for the recognition of the Republic by the Powers, for the maintenance of peace, and for the election of strong and virtuous men to office.

The Federal Council urged the churches of Christ in America to unite with the churches of Christ in China in the observance of that day as a day of prayer and sympathy with the Republic whose government thus seeks from its beginning, as did our own, the blessing and the guidance of Almighty God.

Howard University, Washington, D. C., has established a professorship of the English Bible and Extension Work to help the colored country ministers of the United States. The present enrollment of the university is 1,562 in all departments.

There were 64 lynchings in the United States in 1912, the lowest number in the last twenty-eight years.

## SOCIAL.

**A Family Deserter.**—Six years ago Elias Zepnick deserted his wife and eight children in New York City. The United Hebrew Charities helped the penniless family. After two or three years Zepnick was discovered in St. Louis, arrested under the Child Abandonment law, and taken

to New York. During his trial it transpired that he had money in a St. Louis bank. He refused to make any provision for his family and the judge sentenced him to two years at hard labor in Sing Sing and a fine of \$1,000. Then the United Hebrew Charities, which had provided for the family, decided to enter civil action and attach the money in the St. Louis bank. This was done. The United States Circuit Court of St. Louis in February last sent a check for \$755.43 to the United Hebrew Charities of New York, which will be applied to the support of the Zepnick family. Zepnick himself is now out of prison and has fled to London. This is the first case of the kind on record.

The American Economic Association consists of some 2,500 persons who are studying the economic phases of political and social questions. This association was organized in 1885 among teachers of economics, but lately general interest in economic problems has so increased that the majority of the members are business and professional men, not teachers of economics.

The International Medical Missionary Society provides a summer home for missionaries and their families, at low cost, at Lithia, Mass.

Rabbi Schulman, of New York, proposes a commission representing all religious bodies and uplift agencies to consider and agree on the right kind of Sunday observance legislation for the big metropolis. Though a Jew, believing in Saturday as the Sabbath, he says that Sunday is the only possible legal rest day and believes that in that character it ought to be strictly protected by statute.

The Lake Mohonk Conference on International Arbitration held its nineteenth annual meeting at Mohonk Lake, May 14. The leading subjects on the program were the Third Hague Conference and the Panama tolls matter.

A great strike is on in Belgium, not for an increase in wages or a reduction in hours of labor, but for universal manhood suffrage. The present law gives every male Belgian twenty-five years old, after one year's residence in his commune, a vote. A married man or a widower with children who pays \$1 a year direct tax has two votes. A third vote is allowed him for the possession of property, university degrees, and official employment. The Socialists desire to abolish this plural voting system, and to give every man and woman over twenty-one years of age one vote, and one vote only. The present strike, which is said to involve 250,000 or more workmen in all callings, is a protest against the existing method.—The Examiner.

The United States Census report shows that 13 per cent of the people in St. Louis belong to Protestant churches, about 31 per cent to Roman Catholic churches and about 2 per cent to all other churches; 53 per cent of the population belong to no church at all. That is, over half of the city, approximately 340,000 people, are unchurched, and the city is thus a fertile missionary field. Eighty Roman Catholic churches have adherents estimated at 208,775. The number of Protestant communicants is 72,668, multiplying by three, we have 218,004 adherents. Amongst the 270 Protestant churches are 15 Baptist, 10 Disciple, 15 Congregational, 27 Presbyterian churches of the United States of America (North), 3 Presbyterian churches of the United States of America (South), 23 Episcopal, 19 Methodist Episcopal, 17 Methodist Episcopal (South), 23 Evangelical, Lutheran Synod, 27 German Evangelical. The number of saloons in the city is 2,293—one saloon for every 300 people, or one saloon for every 97 male adults.—**Congregationalist.**

In Wilkesbarre is a strong Presbyterian church with men and money, but no call for social work. In Edwardsville is a Congregational church among working people with large opportunity for service but insufficient means. The two have joined hands; the Presbyterian furnishing part of the workers and all the funds.

the Congregational church furnishing the site, their buildings and part of the workers. A parish house will probably be built for these social uses as the work enlarges.

In our city last summer during the hottest days a poor woman from the tenements, with a very sick child, went to one of the parks, hoping that the pure air might revive the flickering life. With the sick child on her arm she sat on the grass watching beside her loved one. A policeman saw her, arrested her for trespassing, took the woman and child to the station-house and locked them up for the night. In the morning she was arraigned before the police judge and fined for trespassing on the grass. The park commissioner publicly thanked the officer and the judge for arresting and fining the woman. All this happened in a city with several hundred church spires pointing heavenward, and several hundred thousand church members.—  
**Service.**

A Mormon periodical, referring to Mormon missionary work south of the Ohio and east of the Mississippi, recently said: "The work during the past year has been very successful. The Lord has abundantly blessed the labors of his servants, and opened up the way whereby a wonderful work has been accomplished; 928 baptisms were performed, 3,054 Books of Mormon sold, 760 other standard church works, 35,027 other books, 566,522 tracts distributed, 38,797 Liahonas distributed, 227,555 families were visited, and 126,769 families were revisited; 3,877 hall meetings, 8,069 cottage meetings, and 1,266 open air meetings were held, and 633 children were blessed."

At a missionary conference in Shanghai there were in attendance 120 mission representatives, about two-thirds foreigners and one-third Chinese. The representation was remarkably general, including all Protestant mission forces of every variety.

After a survey of the whole field, it was voted that since there is so much territory still to be evangelized, no mission should hereafter enter any occupied district without the full consent of the forces already on the ground. The conference spoke with great positiveness in favor of a single missionary church in China, eliminating all Western denominational lines. Even pending actual organic union, it was urgently recommended that all churches should discard every distinctive name and assume only the single title, The Christian Church in China. Churches of similar ecclesiastical order which already enjoy intercommunion were urged to combine at once, while federation, local and provincial, was recommended where churches felt unable to surrender denominational peculiarities. A hymnal for all the churches and a book of prayer for voluntary use in public worship were ordered prepared by committees appointed for the purpose. It was also recommended that the Chinese be received to a share in the administration of foreign funds used for the support of their churches; that church buildings as far as possible should be built on ground not owned by the missions; and that Chinese congregations should be encouraged to send representatives to local and district organizations in which missionaries have no part.

#### GENERAL.

##### Religious Complexity of Canada.

The picturesque religious complexity of Canada is set forth by the Christian Guardian:

"The religions of the Orient have come to us. Here are the figures: Buddhists, 10,012; Confucians, 14,562; Shintos, 1,289; Sikhs and Hindus, 1,758; while 11,840 are classed as Pagans. There are 74,564 Jews and 797 Mohammedans.

"The number of agnostics is 3,110, but there are 26,027 under the head of No Religion. It is evident that most people today want to be known as professing some religion or other, and the class who exulted in the name Infidel or Atheist has almost wholly disappeared. This does not mean that unbelief is dead, but that the battleground has shifted. There are 28 Apostles, 15 Armenians, 582 Believers, 151 Carmelites, 88 Covenanters, 64 Daniel's Band, 55 Dissenters, 512 Gospel People, 20 Holy Rollers, 42 Marshallites, 297 Saints and 39 Saints of God. Even our college professors would be puzzled to identify some of these rather strange specimens.

"The Dowileites still survive, but they only number 55. The Millennial Dawrites have created quite a flurry in certain sections, but they can only muster, all told, 407 individuals. Pastor Russell's following of Bible Students totals only 518. Evidently the pastor's printed sermons have not done the work they were expected to do. Our good friends the Christian Scientists have increased nearly 94 per cent in the ten years, but even then they can only muster 5,073 persons.

"Some of the most striking increases among the smaller bodies are worth noting. The Lutherans have increased 137,340, or nearly 150 per cent; the Greek Church has increased 72,877, or 466 per cent; while the Jews have increased 58,163, or 354 per cent."

The Presbyterian comments:

"For almost half a century the Methodist denomination has been numerically the strongest branch of Protestantism in Canada, with the Presbyterian second and the Anglican fairly close up in third place. Now Presbyterians lead by a majority of 35,432 over the Methodists, and the Methodists are only 36,875 more than the Anglicans.

"But had Methodism not fallen back in its percentage of increase from 17.07 in 1901 to 14.98 in 1911 Presbyterianism would still be in the second place. We have come out ahead because the other fellow slackened up his pace. These figures express church preference, not membership. While we have 35,432 more people than the Methodists, we have 55,771 less church members.

"The British immigration will account in large measure for the great increase in our Anglican population. Their gain was 361,523, while Presbyterianism gained 272,882 and Methodism 163,006."

The Christian Guardian (Methodist) says of these gains:

"We do not grieve over this fact, if the explanation of it is that there are more Presbyterians and Church of England people coming to Canada than there are Methodists. But if the explanation is that the Methodist Church in Canada does not get a grip upon the Methodists that are coming into the country, as the other churches manage to with their people, then we have a real reason to feel sorry and rebuked."

At a convention of Church of England clergymen the bishops of London and Bristol carried a resolution requiring that the proper use of the natural voice should be made a necessary preliminary to ordination, and, in the course of the debate, a great many caustic things were said about the shortcomings of the clergy in elocution and reading. The usual monotone does not add to the stateliness and beauty of the service; it is a mere device to cover up the inability of the ordinary clergyman to read the prayers and suffrages as they should be read. But his sins find him out when he goes to the lectern to deliver the incomparable passages of Hebrew thought done into stately English speech which are appointed for the lessons. It is perfectly amazing to notice the number of clergy who read, not only as if the message of the Scriptures had no power to move their souls, but as if their minds had only the most incomplete grasp of the meaning of the words. It is past understanding that any educated man, to whom the meaning of what he reads is real, can make such a mess, as many parsons do, of such moving passages, as, for example, David's lament for Absalom, the great contest on Carmel, the fifty-first chapter of Isaiah, or the scene in the Praetorium. When these, and such as these, are read by a scholar with a fine voice, and a heart which is in his work, the comments of the congregation show the force which the Book still has to stir the soul. But the reading of the majority of the clergy is calculated to move their hearers to tears—tears of exasperation."—  
**Pall Mall Gazette, quoted in Church Work and Evangelist.**

##### Conversion in the Thought of Today.

Bishop F. J. McConnell, of the Methodist church, says in **The Constructive Quarterly**: "The evolutionist not familiar with the more recent utterances of the leaders of his own school is apt to insist that the conversion of a life can never be the quick transformation that the religious leaders of an earlier time looked for—that conversion must rather be through a slow and steady process of development. The



objections to 'instantaneous' conversion are apparent at a glance. Too often a seeker has been made a seeker just by the excitement of a particular moment, and has come into an experience that has been just for the moment. There is really, however, no contradiction between the thought of a life in which processes move on slowly and that life arriving at a quick and sudden climax. The evolutionist of the present day teaches that forces do not move at uniform rate. The most ordinary observation shows us processes that move at a snail's pace for weeks and months and then come to swift crisis in an hour. This law holds sway in the natural world all the way from the transformation of the continent to that of the microscopic particle. There is a slow movement toward a critical point, or toward the 'turning of a corner,' and then the process is by leaps and bounds. So, also, in the progress of social masses and of individual lives, except that in an individual life the decisive element at a particular moment may be the individual's own will, co-operating with the play of the forces round about. William James has somewhere an expression to the effect that it is possible to 'pull a trigger' in human consciousness. To carry out the suggestion of this interesting figure, we may say that before pulling the trigger there must be the 'loading' of the consciousness, and the loading may require a vast period. With the pulling of the trigger, however, the accumulated spiritual forces are discharged in what may prove to be a long flight of powerful consequences. An emotional stir brought about by the personal magnetism of a preacher, or by what we so often condescendingly call "crowd-contagion"—regardless of the fact that good forces are contagious as well as evil—or by a rush of tender memories, may lead to the sudden resolution which puts the climax on weeks or months of reflection and which issues in a changed course of life. Instantaneous resolution which comes out of nothing in particular and leads nowhere in particular is negligible. A sudden resolution which transforms long broodings into conduct is well worth while. Hence, the church must take hold with renewed vigor of the problem of the religious training of children. It seems possible to give the child-life the right direction from the beginning and to bring the growing will to a height where it deliberately ratifies and makes its own the forces which have been playing upon it from earliest consciousness."

Bishop Gore made a remarkable confession in the House of Lords recently. He said: "We cannot claim that in virtue of its establishment the Church of England has really succeeded in being the church of the poor. The religions of the poor are the religions for which they have to pay," and he cited as examples the Methodists and the Salvation Army. The religions

which say, "Here we are; we are waiting for you; nothing is expected of you," were faring badly. "The religions which are really in the hearts of the poor are those which take and, so far as money is concerned, do not give."

When you enter the Orient, you note that when man and wife go traveling together the man walks in front, careless and free, and the woman walks behind carrying the bundle. And you say, "The oriental despises his wife and uses her as a beast of burden." But, if you go out in the jungle yourself, you discover things. There are difficulties and dangers. The paths are overgrown and thorny, there are cattle and buffaloes to be driven off, and there are snakes. In the villages there are snarling dogs. You are a man, yet you are glad of some one in front with a hatchet to clear the way. No woman would walk in front, and the man must be free. The Japanese, the Burman, goes in front of his wife for the same reason that the Occidental goes behind—from courtesy. If he continues to do so when unnecessary in towns where there are roads, it is because a convention once formed is hard to break, East or West. —H. Fielding-Hall, in *The Atlantic*.

**Biblical Moving Pictures.**—It is no longer a question as to whether the children and youth of our day are to be taught by the moving-picture process. The question is: What shall they be taught through this agency? I covet for our children and youth presentations of the thrilling and instructive incidents of both the Old and New Testaments. After all that the great artists have done in colors and statuary in exhibiting a motionless life, there is an infinite wealth of beauty and suggestion which can never be touched until the life there is seen to move in the habiliments and amid the scenery which gave tone to it in the days of its reality.

It has already become plain what the Catholics think of the picture show as an advertising medium. With their usual shrewdness, they have managed to present the priest and the nun at such points in many pictures as bring out the need of an unexpected friend or helper.

The time has come for the organization of a great church syndicate—interdenominational and national—for making effective this form of Bible teaching. This will require a large sum for investment, but there will be no difficulty in obtaining it. There should be a committee of biblical scholars and another of artists to determine upon and produce the pictures. The organization for the distribution and use of these pictures could give all communities and Sunday Schools the opportunity of using them. In this way the cost could be reduced to a minimum and the pleasure and profit made universal. —Bishop James Atkins, in the *S. S. Magazine*.

## Magazine Articles of Value to Ministers

**The Literary Digest, April 12.** 10 cents.

Gospel Teams of Wichita. Religious Complexion of Canada. Upshot of Church-Unity Talks. **The Missionary Review of the World, May.** 25 cents.

Bible Distribution in Hunan, China, F. A. Keller, Hunan. Chinese Republic as a Mission Field, Donald McGillivray, Shanghai. John R. Mott in the Far East.

**The Century, May.** 35 cents.

A War Worth Waging. Fight to Improve the Health of New York City, Richard Barry. The Widening Field of the Moving Picture, Charles B. Brewer. Skirting the Balkan Peninsula—The Environs of Athens, Robert Hichens.

**The American Magazine, May.** 15 cents.

A Letter from "Burns of the Mountains"—How One Magazine Article is Endowing a College.

**Harper's Magazine, May.** 35 cents.

The Wilderness of Northern Korea, Roy C. Andrews. The Power that Serves (Electricity), Alan Sullivan. Lincoln's Alma Mater, Eleanor Atkinson.

**The Atlantic Monthly, May.** 35 cents.

Light on the Philippines: 1. The Philippines by Way of India, H. Fielding Hall. 2. American Control of the Philippines. Bernard

Moses. The Cost of Modern Sentiment, Agnes Repplier. Turkish Pictures, H. G. Dwight. Christian Unity, Franklin Spencer Spalding. The Money Trust, Alexander D. Noyes. What Industries are Worth Having, F. W. Taussig.

**North American Review, May.** 35 cents.

Socialism and the State—A French View, Jules Roche. The Changing Armaments of Europe, Sydney Brooks. Reuniting the Church, Harry Emerson Fosdick. Social Decadence, Scott Nearing. The Menace of Pan-Islamism, Albert Edwards.

**The Independent, April 24.** 10 cents.

What is the Peace Movement, Edwin D. Mead. Lincoln's Gettysburg Address, Gen. James Grant Wilson.

**The Forum, May.** 25 cents.

The Legal Minimum Wage, James Boyle. State Regulation of Vice, Anna Garlin Spencer.

**The Outlook, April 26.**

The Tree Planters, Charles M. Dow. The Case of Lura Sylvia, Mary Vida Clark. Safety First, John Anson Ford.

**American Review of Reviews, May.** 25 cents. The Federal Plant Quarantine, Walter C. O'Kane.

**Ladies' Home Journal, May.** 15 cents.

The Place of the Minister's Wife in the Church, Lyman Abbott.

# HOMILETIC DEPARTMENT—Best of Recent Sermons

G. B. F. HALLOCK, D. D.

REV. J. B. BURKHARDT, REV. JOHN HUTCHISON, REV. BERNARD J. SNELL, M. A., REV. J. E. WRAY, D. D.

## Baccalaureate Sermon

REV. J. B. BURKHARDT, BLOOMFIELD, NEBRASKA.

Text: "Ye are a chosen generation, a royal priesthood." Peter 2:9.

The company gathered here tonight is but a small part of the thousands who are extending their congratulations to the band of high school graduates all over the country. So great are the privileges extended by the high school course just completed by these young people that the words of the text could justly be attributed to them. Where in all the world could a body of people of a similar size be found who are the recipients of so great an heritage? For ages past men have been toiling, sweating and bleeding to make possible these blessings, for which we are congratulating the high school graduates tonight.

Had we the power to depict fully the advantages accruing to you by these centuries of toil you would feel that you stand indeed at the summit of a pyramid that is built of the physical, mental and spiritual labor of centuries. But if we could present it to you aright you would feel that you are under another pyramid of responsibility. You would feel like the Atlas of whom you learned in your Greek mythology that he bore on his single shoulders the weight of the entire world. Nay, you would rather feel much of the burden of the world's weaknesses and wrongs that lay with crushing weight on our Lord's heart on Calvary.

I. But let us try to grasp a little of this most glorious heritage which is yours. To grasp it aright we must go far back to the very beginning of the world, when the foundations thereof were laid in the midst of the seas. It was then when the Master-Workman was shaping these two continents of the Americas that he plainly prepared a second paradise, a home for a mighty people, a chosen generation, a royal priesthood. For, see, how these omnipotent hands lifted up the great backbone of the continent, the Rockies and Andes. Behold how he sloped away the land from it, so that the Americas hold today over half the tillable land of the world. See how his finger traced the mighty river systems and gouged out the broad lakes till he had made a way for five-sixths of the fresh water of the globe. Underneath the richest soil of the world then he tucked away unparalleled wealth of coal and iron and all manner of mineral wealth. And so the Father toiled through uncounted ages to prepare a fit place for a great nation.

II. When a gardener has made ready his choicest piece of soil, has raked and fertilized, and irrigated it to his highest taste, then he leaves it and prepares his seed. So the Almighty, when he had prepared a soil in which the choicest of human institutions could develop into their highest beauty, he dropped the curtain on it and gave his attention to developing in the soil of the old world the seed with which to sow it. There

can be no question but that the men and women who first settled the coasts of the United States were the finest product of Greek, Roman, Jewish and European civilization. They were sifted and tried by many a test. The great Gardener above had waited through the ancient civilizations, through the dark ages, until the new birth of the world had taken place. Then, when new life went thrilling through the pulses of the old world, he sent his hardy sailors to lift the curtain of the better world across the seas, and stir the imagination of Europe with the possibilities that lay behind.

Still he was not ready. He dropped all of England into a sieve and shook and shook until there came to the top as the choicest seed out of which to build a nation, the Pilgrim Fathers and the Puritan founders of New England. He went to Holland, brave liberty-loving little Holland, and sifted her till he found fit men to settle New York. Back again to England with more awful swingings of the sieve of persecution until he had winnowed out the Quakers to settle Pennsylvania and the best of Catholics to build homes in Maryland, the noblest of Loyalists to make the great planters of Virginia. Then he crossed to the Continent and searched Germany for men to put into Pennsylvania, and the noblest hearts from France to people the Carolinas.

It is no wonder that from such a seed there should spring as an early crop those noble men who have made the First Continental Congresses the finest body of men ever gathered together in the history of the world. There could be no other result than this from such a soil and such a seed. Here ripened the noblest product of all the civilizations of the world. What the Romans knew of government, what the Greeks had taught of arts and philosophies, what the Hebrews had learned in God's best school of religion, what the Phoenicians knew of manufactures and commerce, all these were reproduced in a finer and truer manner in our modern institutions.

And all this has been placed at your feet, you graduates of the high school of this country. Christian homes, public schools, democratic government, modern civilization, and an almost unlimited natural resources. To you has been given the key of these treasures, and to you we say, "Ye are a chosen generation, a royal priesthood."

III. But among the supreme marks of this civilization is the sign of the cross. He, after whom we have named our civilization, preached us his mightiest sermon from the cross of Calvary, and that sermon bears the marks of the pulpit which he used. "And I," he said, "If I be lifted up, will draw all men unto me." And all men of this age have been drawn to look upon the lesson of the cross, and that lesson is the lesson of service, the lesson of priesthood. Supremely endowed as he was with gifts of the soul, his one



aim was the sharing of those gifts with all who would take a part.

That has become one of the significant features of our generation, that superior blessings mean superior service. If men are lifted up by higher blessings it is that they might share them with those who look upon them.

And so I say to you, the graduates of the high schools, that inasmuch as you are a chosen generation, ye are also a royal priesthood, and upon you there falls a tremendous burden of pointing the world to the highest good.

Go where you will into any hamlet of southern Europe, or Russia, or Austria, go to any place in Europe where poverty or oppression reigns and speak the word "America." Behold it acts like magic. It is eloquent of all their dreams hold dear. America spells liberty for body, mind and soul. It is their inspiration, their guiding star. Every letter from the friends in America has been a missionary of the better things. Every returned immigrant has been an apostle of a higher civilization.

But that is but the beginning. On our southern border lies our army watching our turbulent neighbor. Why? Because we have a mission to perform in that wronged country. If Mexico takes its rank among the foremost nations of the world, it will be because of American enterprise and American capital.

Look a little further south, where that new waterway has helped the Great Pacific to kiss his bride, the Atlantic. That is a tremendous center of power for us to influence the whole of South America. But it is but the point where Uncle Sam is getting a good footing to make a flying leap into the heart of the southern continent. All of that wonderland of natural resources we will invade soon, not with cannon and battleships, but with improved machinery, with good schools, and with nobler civic ideals.

But we are not yet through with the scope of influence of this generation. It is a bare ten years since the mighty hand of Providence lifted us up to a place still higher, where not the continent but the world is drawn to us. With the surrender of the Spanish fleet in Manila bay, the flag of the United States was raised to a position of unparalleled influence in the world. God put us down at the threshold of China and bade us watch over that sleeping giant. More than once we have saved him from the greed of Europe. Again and again have we won his gratitude and drawn him to us with bonds of love and superior power. It is our language that they are learning in their higher schools, to take the place of their own cumbersome tongue in the sciences. It is to us that they have sent their choicest young men to be trained in our institutions. It is from us that they buy their goods. Our missionaries have gone first as the picket line of the great army that is to subdue China to American ideals and methods.

But we must stop. We have not the time to go about the world to show how nations everywhere are looking to us because of the blessings bestowed upon us. Suffice to say, that before this generation of high school graduates has passed away its power shall be felt in every corner of the globe, and the influence of this generation shall be greater than any that has ever been

wielded by any similar body of the world. It is indeed a chosen generation.

IV. More than that, it is a royal priesthood. In the light of our civilization this privilege means nothing less than an unexampled opportunity for service. These young people can minister to the world in the better things in a truly marvelous way. Theirs is the tremendous duty of pointing the whole world to the noblest ideals of civic, industrial, and religious life the world has ever known. As they succeed in living out these ideals the whole world shall be blessed. As they fail the whole world shall be the loser.

They need not go abroad to serve this priesthood for God has so lifted them up that the whole world is listening to them. If we keep our homes pure and sweet, that charmed word will ring sweeter through the whole world. But if divorce and immorality grow upon us, whole nations perhaps never will be able to sing, "There's no place like home." If we do not wipe from off the stars and stripes the liquor stains that now disgrace it, myriads of men will go to fill a drunkard's grave the world over. And if in our beloved country we do not work out a finer sense of brotherhood, a truer regard for the innate divinity of man; if we do not conquer this monster of commercialism that is coining men's blood into gold dollars, then the world may never know truly what Jesus meant when he said, "All ye are brothers." America must decide for the world the place that true brotherliness holds in the modern industrial struggle.

And so we not only congratulate this glorious young army of high school graduates, but we pray for them. We pray that their eyes may be turned from the golden Moluch that lives on men's souls, to Him on Calvary, the ideal of manhood, which is the ideal of brotherliness. We pray that they may be not only a generation chosen by God above all others to receive his choicest blessings, but we pray that they may be truly a royal priesthood leading all the world to the Father above. We pray that the institutions which they shall create or conserve in these United States may be such that all the world through them may get a higher glimpse of the life that Christ meant they should have.

**State Control.**—In France the telegraph is a state monopoly; in the United States, the contrary is the case. In France there are about 450,000 kilometers of wire, whereas in America I find that the figures surpass 2,700,000 kilometers, in taking into account only the most important companies. In France the telephone was at first a private enterprise. In France, with its 40,000,000 of inhabitants, there are about 130,000 kilometers of telephone wires and 232,743 telephones. In the United States, my statistics show 22,326,000 kilometers of wire and 7,596,000 telephones for 93,000,000 inhabitants. That is to say, in the United States private industry furnishes one telephone for about twelve inhabitants, while in France there is one for about every 171 inhabitants. \* \* \*

To whatever field of human activity one turns, the same thing is found to be true—superiority of individual initiative and liberty of work, inferiority of state action, always heavier, slower, more costly, less fecund. What, then, would not be the disastrous consequences if the day ever comes when the state, no longer satisfied with simple intervention and moderate regulation, should become the sole, direct, and universal agent of labor and of the economic product of a people?—Jules Roche, in the May number of *The North American Review*.

# The Bible Its Own Vindication

REV. JOHN HUTCHISON, ROCHESTER, N. Y.

Text: "Thy words were found and I did eat them; and thy words were unto me a joy and the rejoicing of my heart; for I am called by thy name, O Jehovah, God of hosts." Jer. 15:16.

Beginning a study of the things most surely believed among us, it is timely to say that the evangelical churches have passed through a period of storm and stress and have at last entered a place of calm where we must quietly determine what damage has been done to the fleet, what re-fitting is needed, and just what port of call we have reached in our voyage.

G. K. Chesterton that philosopher of topsy-turvydom says that his search for certainty was like one who set out from England through fog and fury of the sea to find a new world. After a long voyage he found it and began to explore it, and rejoiced therein as a great discovery, only to learn that he had landed on Albion's shores, and had just begun to discern for himself what his ancestors had known and rejoiced in for ages.

Even so we do now aver that though some parts of our standing rigging are replaced by something more seaworthy and some of our running gear has been overhauled, our Bible is still on the binnacle, a chart and compass come from God, trustworthy and veracious, and, best of all, we have learned that above all and beyond all we must not refuse Him that speaketh since he is our Pilot, the Admiral of the fleet. The land we descry is Emmanuel's land.

I. Our crowning difficulty about the Bible is our ignorance of it. We have learned what our fathers thought about it, we have heard what reverent Christian scholars had to say, we are not ignorant of the assaults upon it by arrogant and irreverent critics—but we have lamentably failed to go to the book for ourselves to hear just what it has to say for itself.

No difficulties in the Bible are worth considering compared with the difficulties of those who cease to read it. Out of their lives has gone not only a great intellectual discipline, a touch-stone of literary taste, a handbook of ethics and conduct, but the master instrument for holding the soul in communion with God. They become weak, and poor and blind, or dark with superstition and ignorance.

Consider that here you have the greatest book in the world, the fountain head of modern literature; remember the past, the souls that have been fed and strengthened on this spiritual food, the deeds that have been done, the lives that have been led by its inspiration. Hold the book close and aim at mastering it. Learn its contents, understand its spirit, knit it to your life and shape your life by it. More and more it will convince you that if the dogmas about it are extravagant they err not in magnifying it unduly, but only in magnifying it in a mistaken way. The book is self-vindicating.

II. We, as Protestants, desire the truth, the whole truth and nothing but the truth. We can do nothing against the truth, but all things by and for it. One may very shrewdly suspect that one of the reasons, at least, why so

many are taken in the snare of foolish and irrational occultisms, and plundered of their peace and their pence by wolves in sheep's clothing, is just because they have neglected the Word that shineth as a light in a dark place. They have heard or read at third or fourth hand some cheap cynicism of criticism, and yielding unwittingly to the desire to escape the searching rays from the true light, they have chosen to walk into a darkness that holds no rebuke in it and take the "results" of pseudo-scholarship as a flattering unction to their souls. It is more than passing strange to note that at the heart of every one of these alluring "isms" there is the flattering promise as old as Eden: "God doth know that when ye eat ye shall be as gods." Here in this world is the tree of life, eat, its leaves are for the healing of the nations.

Through the long record of God's progressive revelation of himself, the revealed experience of his chosen people, we come face to face with the man of God's own choosing, the Word incarnate; all leads up to him, and when the truth of Christ is revealed, all that went before can be interpreted, corrected or completed. He takes you with him to find the Bible. He opens the things concerning himself. The uniqueness of the Bible consists in its presentation of Christ, and Christ is a living personal reality with whom the soul is brought in touch, by whom it is regenerated, purified and enlightened. Led by his Spirit we can use the Bible aright, judging by no mere subjective criterion, but ranging through passages and doctrines enlightened by him who leads to all truth.

III. Thus we have answered, ere it was asked, the question provoked by the advance of our knowledge in recent years. "Is our Bible trustworthy?" Yes, it is more than ever trustworthy as an infallible rule of faith and practice. More than ever it is an inexhaustible fountain of divine truth and inspiration because we know more about it than did our fathers; more light has been broken out of the Word; the Spirit has been showing us things that our predecessors could not bear and of which we were afraid. The Bible demands not eulogy but use.

It has been our misfortune that some of the men who have labored tremendously to add to our knowledge of the Word told us their results with a rash disregard for the feeling of reverence which all right believing folk have for the things taught by the loved and lost. Their spirit seemed cynical and superior, proud and self-confident. We could not accept all their views and we were snered at and snubbed beyond endurance. We were humbled enough. Time has softened ruffled feelings. It has also brought its own vengeance. The reconstructors of Old Testament history strut in a less lordly way, the traditional view is seen to be very much alive, though often declared dead and buried.

The crux of the whole case of the destructive critics is the putting of the Pentateuch into Ezra's time. We answer to that: First, the whole tale is a miracle of unbelief, only a hardened unbeliever should accept it, for it is the special



pleading of a mechanical criticism, which ignores human nature in its chase after literary possibilities and can only make out a plausible case by first assuming unlimited falsification and then correcting it with unlimited guesswork. Second, the whole philosophy of materialistic naturalism which made the hypothesis plausible "of a natural development from fetishism, animism, polytheism up to a pure monotheism"—that philosophy is stricken unto death and soon none will be so poor as to do it reverence.

Third. Not a solitary fact has been dug up by archaeologists to confirm this wild imagining, while the fact of an Ik-na-ton in Egypt and Hammurabai in Assyria before Moses show the likelihood of a covenant with Moses in an age of light and learning and then the descent to idolatry which the traditional view maintains. A pious fraud was not perpetrated.

Fourth. The science of a religion in its present stage shows parallels to a decadence of Israel and renders this fanciful hypothesis useless.

IV. Having said so much by way of criticism of the iconoclast, let us hasten to add that sane and reverent scholarship has added much to our understanding of the Bible. It has done as much as science to deepen and widen our conception of the knowledge of God. Let that suffice. There is no time to specify the gains in knowledge.

V. Take your Bible in hand, without bias or prejudice, read it daily religiously, praying for light and obeying the truth revealed. He that doeth the will of the Father shall know of the doctrine. The Bible will produce its own effect. Through it will run for you the clue to the maze, from the bruised head of the serpent in Genesis to the Lamb enthroned in the Apocalypse—the crimson thread is the blood of the Lamb in the midst of the throne, slain before time began.

The Old Testament contains in biography and history, in statute and story and song and sermon, the records of that nation to whom and through whom God was at sundry times and in divers manners revealing himself; a nation to be the torch-bearer of his truth to the world. Holiness, that is the theme and the demand; a king-

dom of holiness, that is the aim. When we thus read the words and pray and obey we can listen with incurious complacency while small disputants discuss vehemently the story of the ark, or of Jonah's strange adventure. After all the work of the critics, the Bible still remains, the great, sublime, enduring work of the Eternal, who loves righteousness and hates iniquity.

Jesus Christ is the critic of the critics. From his judgment there is no appeal. He is himself the perfect Revelation of God to whom laws and prophecies point and in whom they culminate. Hear Him—"it was said by them of old time, but I say unto you!" The mind of Christ is the final standard. His word is the ultimate authority.

He can never be exceeded. He can never be superseded. Religions may come and go, the passing shadows of an eternal instinct. But Christ shall remain the standard of the conscience, the satisfaction of the heart; whom all men seek, in whom all men finally meet.

Until a better life is lived than that of Christ, a better book than the Bible cannot be written. Until a fuller and completer revelation of God is made than the "word made flesh," the Bible through which alone we come into historical touch with that revelation, will stand forth pre-eminently as the word written. "Ye search the Scripture," He says, (do you?) and "these are they which testify of me. But ye will not come unto me that ye may have life." Eat the words and see if they become not joy, and rejoicing—He is the Life. God hath given us the life abundant in Him who is his son. By Christ's truth we learn the truth that we are neither beasts nor butterflies, but children named with the name of the Lord God of Hosts and that is the source of our joy and rejoicing.

Many hammers have broken on this anvil, but it still rings true—the word of God cannot be broken.

With you and with me it remains to determine whether we can say: "Thy words were found and I did eat them; and thy words were unto me a joy and the rejoicing of my heart; for I am called by thy name, O Jehovah, God of Hosts."

## Habit: Talk to Children

REV. BERNARD J. SNELL, M. A., LONDON, ENGLAND

Most of you children have seen a phonograph—a wonderful instrument into which some one speaks, and then it gives back the same words with the same accent, as many times as the wheel is turned. But within each one of us, in the brain, there is a more wonderful recorder than the phonograph. A recording angel lives in the brain; its name is "Memory," it holds everything, and there is no such thing as forgetting.

In an hotel one day a boy who had (as ill-luck would have it) a diamond pin, was scratching on the window. A man said to him, "Boy! stop that." "Why?" "Because you can't rub it out." That is what happens inside in the brain. Nothing is rubbed out nor can be.

You know how your little baby at home imitates you in the signs you make and in the things you do. But do you know that you imitate yourself? We all are always doing that—imitating

ourselves, until at last we find that we are in a groove and cannot get out of it. That is the way in which habits grow. An old favorite of mine, and indeed of most of us, as we go on through life—Dr. Johnson—said, "The chains of habit are generally too small to be felt, until they have grown too strong to be broken."

Did you notice, when you were at the Zoological Gardens, the colors of some of the animals? The leopard was spotted; the lion tawny; the tiger striped; do you know why? The leopard, for I do not know how many scores and scores of generations, has lived in the forest, and its coat is spotted like the leaves and shadows of the leaves; so that when a hunter passes by he may scarcely see the leopard. And the lion's skin is tawny because the lions have lived in the sandy desert; and the tiger's skin is striped like the great grass of the jungle. So that in their

dwelling places, these animals, unconsciously, of course, have imitated what was outside of them. Indeed, if they had not done so, they would not have been able to live through to this day, as they have done through their powers of concealment. Much in the same way we almost as unconsciously imitate what is going on outside. It is not our coats that acquire marks, but our very selves, and there is no rubbing out.

You know that a lady gets into a riding habit when she is going to ride; it is very easy for her to throw off that habit. But it is not easy to throw off the habits of which I now speak—these habits are parts of ourselves, and we cannot take them off. They grow in us.

Now, you children are sent to school to learn good habits. We grown-up people are bundles of habits and little else, and you will be the same bye-and-bye. Those who love and serve God best become bundles of good habits. Sometimes at school it is terribly dull, keeping on and keeping on! Ah! you have probably heard of the railway engine which grew sulky and discontented with its lot; how it said to itself, "Here am I day after day running along these straight, level lines, and there is not a horse in all the kingdom that is not free to scamper over the fields and meadows!" And that engine became quite unmanageable, until one day it bounded clean off the line, and what happened! Well, it ploughed up the ground for a few yards and then stopped altogether, a wreck. And you and I, as we go through life, unless we are careful to go along the line which God meant us to travel, shall work mischief for ourselves and for those around us. Whether we like it or not, we are creatures of

habit; and however hard your duties, the most difficult things become simple if you keep on, on!

I have heard, but I do not know whether it is true, that one of our bishops was one day on a railway platform, and a young man, wishing to take a rise out of him, said to the bishop, "Before the train comes, in two minutes, can you tell me the simplest way to heaven?" And the bishop said, "Nothing is simpler; take the first turning to the right and keep straight on." There is nothing easier in the world if you keep straight on. Now remember that all bad habits are related to one another, and if you take one of the family in, you do not know how many you have to lodge. What do I mean? Here is the simplest example I can think of. Suppose you are lazy. Tomorrow you will not be punctual at your post of duty, wherever it may be, and then you will have to apologize and make excuses and perhaps "draw the long bow," and perhaps, perhaps, to lie. One fault leads to another. That I suppose to be the reason why wise Plato had written up over his school door, "Let no one enter here who is ignorant of geometry." He thought that without accuracy there would be no chance of any of the virtues which he tried to implant.

Good habits are the court dress of heaven. We have been reading in the papers lately about the lovely dresses worn before the queen. When we stand before God, we have to wear a court dress. What is it? Why, a robe of righteousness. What is that? Habits of goodness. Virtue is just the habit of doing good; and into that habit Jesus helps us to grow.

## Keeping the Faith

REV. J. E. WRAY, D. D., MACON, GEORGIA.

Text: "I have kept the faith." 2 Tim. 4:7.

The word "faith" is used in three different senses in the New Testament: First, it means a body of truth—"The faith which was once delivered unto the saints;" second, it means the personal salvation which comes through the possession of this truth—"Holding faith and a good conscience, which some having cast away, concerning faith, have made shipwreck;" and, in the third place, it means the manifestation of this experience of salvation in outward conduct—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." In a word, then (or in three words), faith, as used in the New Testament, means, first, creed; second, consciousness; and third, character.

I. First, we look at the historical foundation of the faith. This supernatural revelation we call Christianity does not rest primarily on philosophy or metaphysics, or any subjective experience, it rests on solid, colossal facts, the fixed certainty of external evidences. Both the popular systems of Modernism—pragmatism in philosophy, and Ritschel's theology—say it makes no difference how Christianity originated; the only question is: Is it vital now—a dynamic today?

But this tree is known by its roots as well as by its fruits. If its roots are cut, you kill the tree, and, if you tamper with the historical bed rock

of Christianity, it must perish from the earth. The credal basis of the faith is three-fold—the incarnation of God in Jesus Christ, the atoning death of our Lord Jesus Christ, and the resurrection of Christ from the dead.

1. Here's the fact of the birth of Jesus. This is not the creed of some sect—not of Catholicism alone, nor of Protestantism, it is the ecumenical creed of Christendom. More than that, Jew, agnostic, Buddhist, Confucian, Mohammedan—all men accept the fact of the birth of Jesus.

2. The second fact in the historical foundation of the faith is the death of Jesus. Monumental customs, national and international observances, rise out of historical events. Our Memorial Day celebration proves the reality of the Civil War. And here is another monumental memorial custom—the sacrament of the Last Supper. It proves the historicity of the death of Jesus. The stone flowers of Grant's gorgeous tomb may fall in the autumn of time, but never this amaranth of humanity's memory. This witness, naming the time and place, says: "I was instituted in Jerusalem, and in the upper room, and on the very night in which the Master was betrayed."

3. And the third fact is the resurrection of Jesus. The Declaration of Independence, the Fourth of July celebration, the Sons and Daughters of the Revolution and other historical organizations of the Great Republic itself, prove the



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fact of the Revolutionary War. And the holy Sabbath, Easter Sunday, the New Testament, and the Christian Church prove that a man once got up out of the grave.

Hear the testimony of the Lord's Day. It says: "I have not always been the Sabbath. For thousands of years the seventh day of the week was the Sabbath of the Lord. The seventh day was punctiliously observed. It began exactly at a certain hour and closed promptly at a certain hour. The Jews had sooner destroyed their Temple than have made any change in their Sabbath. I, the Christ-day of Christendom, am a contemporaneous fact with the fact of the Master's resurrection."

And here's another witness to the resurrection, the New Testament. It is a strange literature, with the thrill of wonder in it. This book is without a rival in the world today for its moral purity and elevation, and for the glory of a superb Person, a sublime Character, who walks up and down its pages, and who was done to death on a cross at Jerusalem, and who escaped the granite doom of the garden sepulchre.

And here's another witness to the fact that Jesus rose—Easter Sunday. All anniversaries, centennials, jubilees, national, international, and world celebrations, rise out of some unique and remarkable historical event. The New Testament supplies the only reasonable interpretation of Easter—it is the anniversary of the day on which the Lord of Glory and the Son of God left the grave forever.

Now hear the last witness (under this head of the case), the Christian Church. In the words of a great French pulpit orator: "It takes the stand and says: 'I owe my origin to Jesus Christ, whose deity was established by his resurrection. I arose out of that tremendous, that miraculous, that world-changing event. Church and State, Diplomacy and Money, Genius and Literature—everything was against me; but the power of his resurrection, the thrilling influence of that unearthly event, enabled me to overcome the world. I started with a pitiful handful of poor folks, and I now number more than four hundred million human souls, a third of the human race. I have come down the ages through the Arena, the Catacombs, the Crusades, the Spanish Inquisition, the French Revolution, the Boxer uprisings, and the Armenian massacres! Flame and fire, sword and cannon, Armadas and Waterloos—none of these horrors have formed any real barrier, in my onward sweep, from continent to continent and age to age.'"

II. But the external evidences of the faith are the least, and the lowest, and the poorest of the evidences. Let us pass on to the experimental verification of the faith. The three historical facts to which I have referred are not simply objective facts, but they are facts that can be realized; they are not simply objects of contemplation, subjects for speculation, but experiences capable of personal appropriation.

Many critics in our day pronounce judgment upon Christianity before the chief witness is called. For them the religious consciousness does not exist. But this is really the star witness, namely, the universal harmony of Christian experience.



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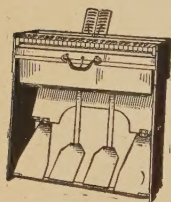
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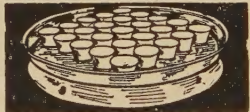
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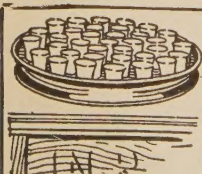
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The experiential evidences which can be tested by individual consciousness (and "consciousness," says a great thinker, "is the affidavit of life to life,") are also three-fold.

1. "No man can say that Jesus Christ is Lord but by the Holy Ghost." "Who do men say that I, the Son of Man, am?" He inquired of his apostles, and Simon Peter replied: "Some say thou art Elias, some say Jeremias." And yet he was grieved, and asked: "Whom do ye say that I am?" And Simon Peter cried: "Thou art the Christ, the Son of the living God!" Out of the Apostle's supernatural experience that cry came, for the secret of the Lord is only with them that fear him.

And from that hour of Simon Peter's confession to this, there have never been but two opinions concerning Jesus Christ. I know there seem to be many—"Elijah, Jeremias, John the Baptist, or one of the prophets"—man, madman, myth. But all these varying conceptions of Paganism, Judaism, Arianism, Socialism, Unitarianism, Postivism, Agnosticism, Naturalism, Modernism, may be reduced to two. According to one, Jesus is a mere man, the best and greatest, the loftiest religious teacher, the supreme spiritual Shakespeare, but, after all, only a mere man. According to the other opinion—the creed of the church of God for two thousand years—he is the Messiah of the ancient Hebrew Scriptures, the desire of all nations, the consummator of universal history, the light of the world, the secret of destiny, the only begotten Son of the Eternal God, Lord over all, blessed for evermore.

2. The next step here in the experiential verification is the atoning death of our Lord. In the New Testament it dominates everything. It was never reserved as a mystery for theologians. "I delivered unto you first all that which I also received, how that Christ died for our sins according to the Scriptures."

3. And in the third place (in the experiential verification) it is only as the risen, living Christ that we can "know him." Our regeneration is the spiritual counterpart of his resurrection. Think what was given to the man who wrote this text in the peculiar experience of his own conversion—"the supreme experience of his life," to which he always looks back, and in which he always exults and glories and rejoices. It is the burden of all his sermons and epistles—that old scene on the Damascus road. First, there was the objective reality of the living Christ who appeared to Paul. Then there was the depth of the spiritual experience that followed that appearance. Then there was the revelation of "the world-wide scope and saving sovereignty" which had wrought so graciously in him. Lastly, there was the "ecstatic enthusiasm," the boundless energy, that came with the newness of life—the risen, the abundant life.

Here is the great truth of conscious salvation, an experience of the power of God to save from sin.

I repeat, the inductive method of experiment has created modern science, and we know that individual consciousness is the final court of appeal in philosophy; and here we have, as the experiential verification of Christianity, in Justification by Faith, Regeneration, and the Wit-

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EX J-13



## JUNE—THE MONTH of WEDDINGS IS NEAR

ONE of the services to which the pastor is occasionally called, and for which he never feels quite prepared, is the marriage ceremony.

At such time all are on the *qui vive* and a slip of any sort is embarrassing to the minister in charge.

To insure against any infraction of custom, and to be sure of doing just the right thing at the right time, the pastor should have in his hand

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ness of the Spirit, the three mightiest and most momentous experiences of the human soul.

III. Now let us pass on to our last argument, the practical demonstration of the faith.

Some present day thinkers of Modernism maintain that religion is altogether independent of historical events and objective revelation, and others contend that religious convictions have their origin and validity solely in facts and events entirely external to the soul of man. But the truth is, religion, as we have seen, is a joint product, due to the co-operation of what we call subjective and objective factors—the facts of history and the facts of personal experience—resulting in this practical demonstration, Christian character.

The searching and final test of any religion is the kind of man it produces. "Buddhism is as good as Christianity," said one to Wendell Phillips, and Phillips replied: "India is the answer." "What you are speaks so loud I cannot hear what you say," said Emerson. "Wherefore by their fruits ye shall know them," said our Lord. Let the heathen religions and the modern philosophies and the various current cults give us a few William E. Gladstones and Chinese Gordons, and we will listen to them.

The practical demonstration of the faith is also threefold:

1. First, the incarnate life, "I in them." Hear St. Paul: "I live, and yet not I, but Christ liveth in me." Belief is not enough. Your creed is only the first step of the journey. Emotion, sacramental and beautiful though it may be, is not enough—the "life is the light." The most convincing argument, the most overwhelming evidence, the most omnipotent proof, in this world, is "the living God in a living man." Changed hearts and great lives have been the Gibraltar of Christianity for two thousand years.

2. And in the second place, in the practical demonstration of the faith, the Christian life is a sacrificial life. Hear St. Paul: "I am crucified with Christ." "I fill up of that which is behind of the sufferings of Christ." St. Paul's suffering, self-forgetful sympathy for others was really a perpetuation of the passion of his Lord.

3. Third, and finally, in the practical demonstration of the faith, we have the risen, the resurrection life. "For we have become united with him by the likeness of his death, we shall be united with him also by the likeness of his resurrection." No wonder every page of church history blazes with heroes and zealots, martyrs and saints, evangelists and missionaries. "He who gave his life for us, gives it to us in the person of his spirit." The risen Lord brings the fullness of abundant life to the human soul. It is not simply by process of education or evolution or any such thing; it is the gift of God, and he gives with royal munificence.

We have examined: "(1) the historical foundation, (2) the experiential verification, and (3) the practical demonstration, of 'the faith'—the religion of our Lord Jesus Christ. We have seen how it rests on three greatest and best attested facts of history; how it can be personally verified by the three mightiest and most momentous experiences of the soul; and how it is demonstrated to all men by three great power-proofs—the service, sacrifice and suffering of